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YOGA TODAY

Edited by

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J. CLEMENT VAZ

The Friends of Yoga Society (Fryog)



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THE DALAI LAMA



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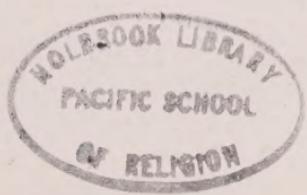
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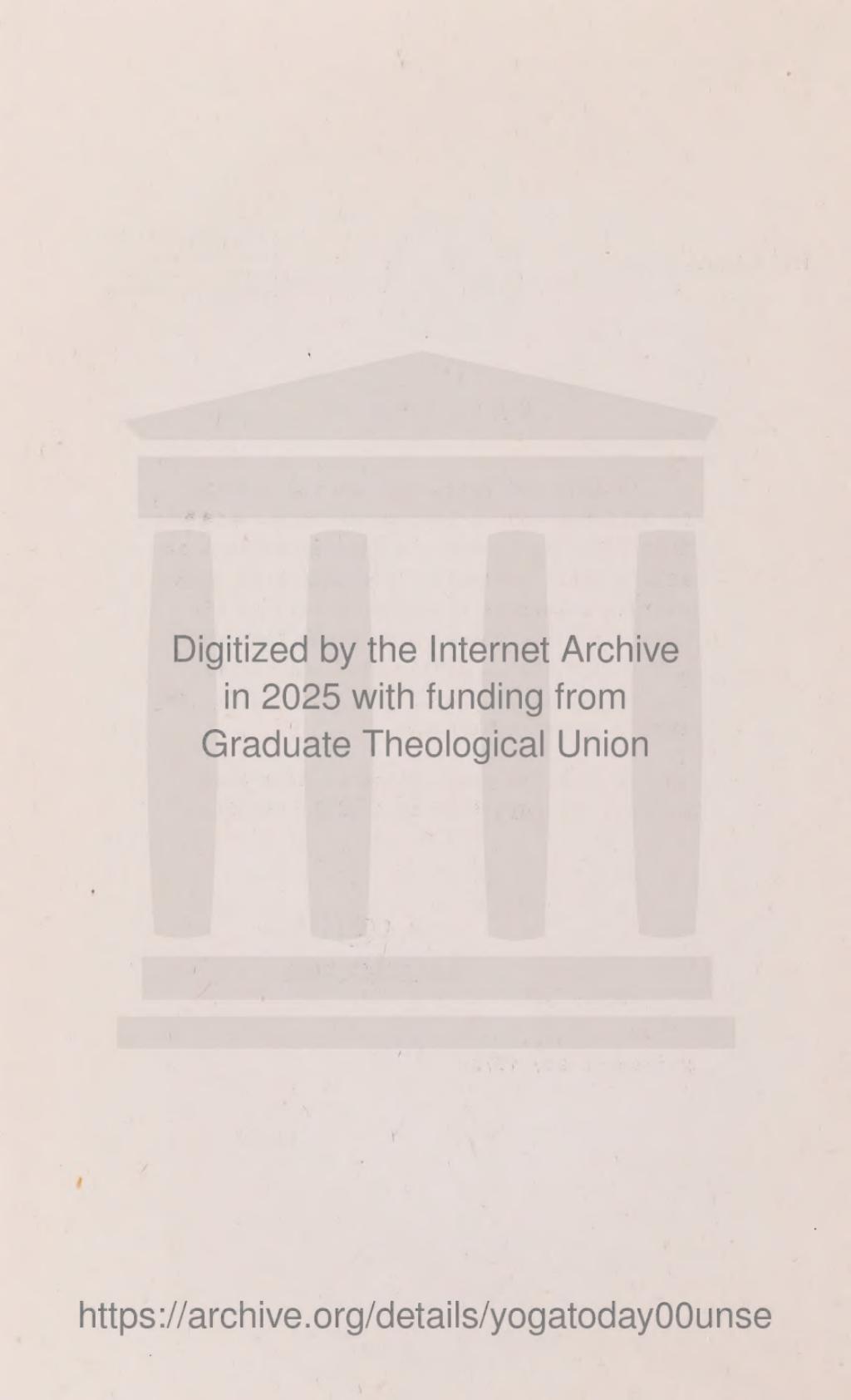
I am happy to learn that the FRIENDS OF YOGA Society is having the book entitled: YOGA TODAY published. I understand that it will contain authentic information on Yoga and its relevance to human society in the modern world. There is no doubt that such a book will be of great value and benefit for people in search of a healthy living in this present, hectic age.

I wish the publication of this book success and hope that many will read it.

THE DALAI LAMA

September 26, 1970.





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INTRODUCTION

In February, 1969, a bright idea was born. Some Yoga enthusiasts, motivated by an urge to revive and promote interest in the study of Yoga as a balanced and integrated way of life, formed a Society. A year later, on 26 February, 1970, THE FRIENDS OF YOGA SOCIETY was formally inaugurated in Bombay. To mark the occasion an All-India Yoga Seminar was held, which was attended by a large number of yogis from all over India. At the various technical and business sessions of the Seminar different aspects of Yoga and its application in modern times were discussed at length, and it was generally realised that in the context of the chaotic state of human society in the world today, perhaps Yoga, if rightly understood and practised, could offer to every interested individual, irrespective of age, sex or race, an enduring solution to his or her problems.

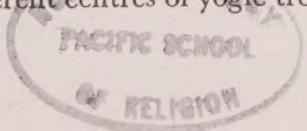
As the result of exhaustive discussions at the Seminar, three resolutions were approved after very careful consideration as follows:

1. *On Yoga Education*: 'RESOLVED that the best beginning for acquiring knowledge of Yoga is from a young age. Facilities for providing such knowledge should be available at all educational institutions, and interest in Yoga among the young should be actively and effectively promoted.'
2. *On Yoga Organisation*: 'RESOLVED that THE FRIENDS OF YOGA SOCIETY should form an All-India Board of Yoga and take early steps in that direction.'
3. *On Yoga Ideology and Technology*: 'RESOLVED that Yoga is a high conceptual science and must be studied and practised as such. Every effort should therefore be made to maintain perfect harmony between Yoga ideology and Yoga technology, both being inter-related and inter-dependent.'

Special Resolutions were adopted by the Medical and Educational Committees as follows:

Medical Committee

1. 'Resolved that considering the various diagnostic methods accepted by different centres of yogic treatment, a committee



be formed to undertake research into the present healing arts so as to achieve a standard, yogic, diagnostic method to be followed by all centres.'

2. 'Resolved that the centres adopt a standard system of treatment based on yogic *rishi* culture—this system to be standardised by the special committee on yogic diagnosis.'
3. 'Resolved that some large yogic centres provide facilities for hospital beds for investigating and recording the results achieved by a particular yoga treatment, and that some of such centres could be developed as research centres.'
4. 'Resolved that since many of the yogis are of the opinion that yogic practices have a better preventive than curative value, efforts be made to inculcate yoga, especially in the younger people, so that they may adopt the yogic way of life based on Ashtanga Yoga.'
5. 'Resolved that since yogic and some other schools claim to cure diseases, an opportunity be afforded to have scientific investigations made of such claims.'
6. 'Resolved that some form of medical education be available to yogic practitioners treating diseases by any of the approved healing arts.'

Education Committee

1. 'Resolved that yoga is not merely physical training but a way of life. There are important aspects of yoga which are vital and can be introduced without any expense in all state-owned and state-aided institutions. This Committee recommends the following aspects for consideration by those concerned:—
 - a) Social service as an extra-curricular activity—an aspect of Karma Yoga.
 - b) An atmosphere of honesty to promote peaceful methods of settlement of disputes as a part of yama.
2. 'Resolved that a basic course in yoga should be of 3-4 weeks' duration and comprise:
 - a) The ethical principles of yama-niyama to be emphasised in all yoga classes. A residential yoga-institute would make the practice of yamas and niyamas easier.
 - b) A meditative posture should be included in any daily course, for inwardness.

- c) Asanas should consist of spinal stretching—posterior, anterior and sideways— intra-abdominal compression, and exercise of the extremities.
All asanas should be carried out with due attention to the breathing rhythm.
- d) Simple pranayamas including *puraka* and *rechaka* only.
- e) One practice of relaxation.
- f) Simple kriyas of *jalaneti* and *trataka*.

Efforts are being directed towards fostering a correct understanding and appreciation of Yoga. The best minds among the contemporary Yogis are engaged in stabilising Yoga at a level and in a form acceptable and beneficial to the common man in order to serve his needs in the modern world. The value of the various yogic asanas and postures should be scientifically assessed as far as possible. Lessons in yoga should be easy and simple, and so prepared that they can be understood by one and all. Certain standards should be evolved as a bare minimum for acceptance. Yoga teachers should be trained for imparting Yogic knowledge in a manner which will prove beneficial to those who seek it.

In **YOGA TODAY** competent authors, many of whom are internationally known, have discussed this many-sided, ancient Indian science of living, emphasising its many possibilities in today's world. If it helps the modern man to realise what a veritable treasure Yoga can mean to him, the effort will be amply rewarded.

F. A. FAZALBHoy

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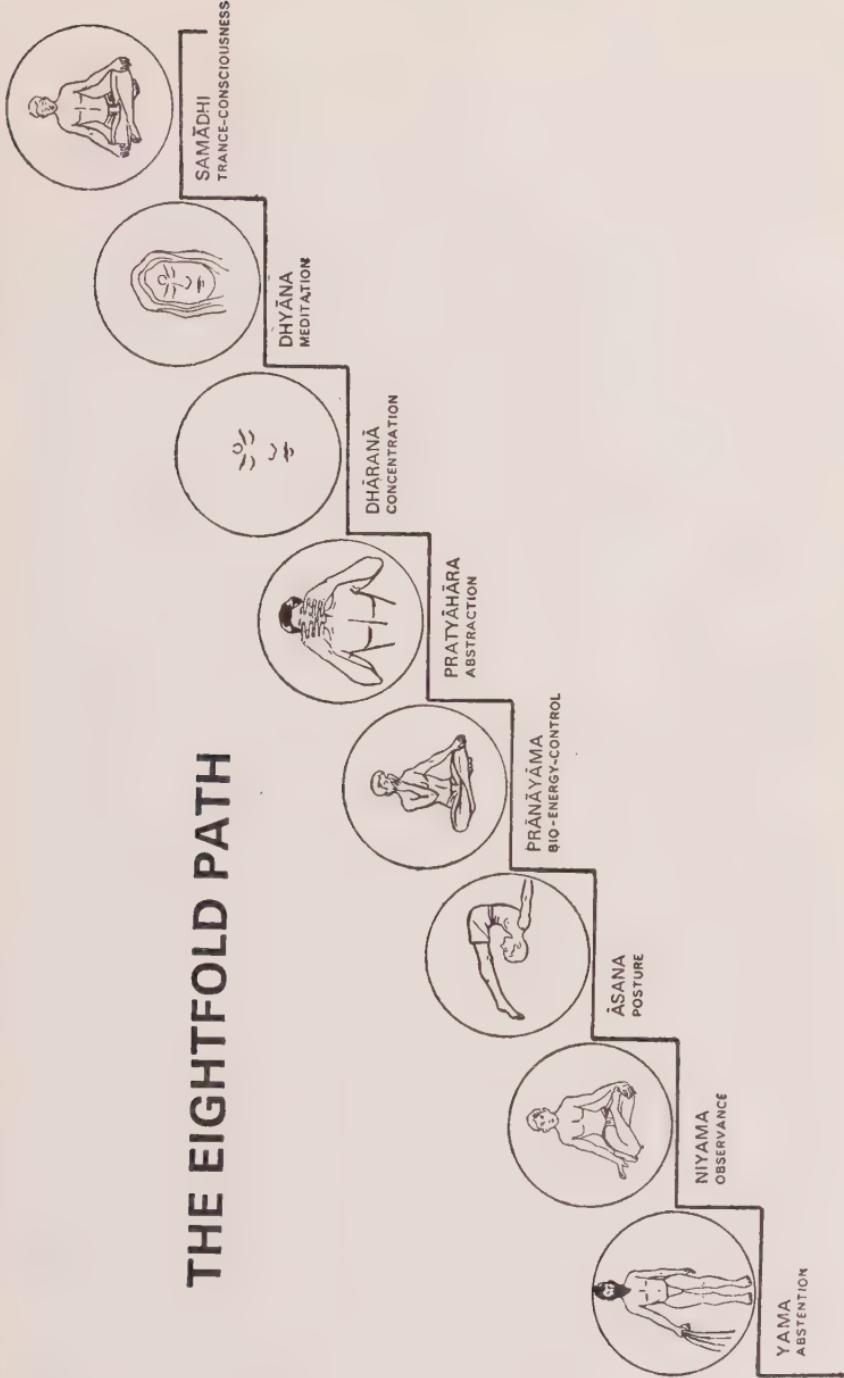
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THE EIGHTFOLD PATH



PART I
ABOUT YOGA IN GENERAL

YOGA—OUR HERITAGE*

SHRI YOGENDRA

YOGENDRA, SHRI: Born 1897. In 1916, as an undergraduate student, was attracted by the famous yogin Paramahansa Madhavadasaji; lived for over two years in the latter's hermitage to study Yoga; founded The Yoga Institute in 1918 and left for Europe and the U.S.A. to spread the message of scientific yoga; (1919-1922); collaborated with Dr. S. N. Dasgupta; toured the country to catalogue yoga manuscripts; registered as a Medical Practitioner, pioneered modern yoga movement, published over thirty works, some of which were selected as the best books of the twentieth century, and microfilmed and preserved in the Crypt of Civilization of the Oglethorpe University of America to be read after 6,000 years. Among his works, are Yoga Personal Hygiene, Yoga Physical Education, Life Problems, Way to Live, Yoga Essays, etc. He has edited 'Yoga', the Journal of the Yoga Institute, from 1933-1950; Editor, The Scientific Yoga Series, Yoga Studies, etc.

Ancient India has bequeathed to the world a veritable treasure, in fact the cream of Indian culture, in the ideology and technology of Yoga. This art and science of healthy living—physically, emotionally, morally, mentally, intellectually and spiritually—has been handed down to us from time immemorial. Hiranyagarbha of the earliest Vedic and Upanisadic lore is spoken of as the First Being to reveal Yoga, for there is no other more ancient than He, (*Hiranyagarbho Yogasya vakta nanyah puratanah*). This also suggests that Yoga is the sum and substance of a conceptual science to aid the process of evolution and that therefore it is eternal. The Great Epic, *The Mahabharata*, refers to yoga as eternal (*sanatana*), and *The Bhagavadgita* confirms this by reference to yoga as archaic (*puratana*). There is, therefore, nothing surprising if mythologically God Himself in His various forms is attributed to have revealed Yoga. It is also suggested that even gods could not have achieved their divinity without the knowledge and aid of Yoga (*vinayogena devopi na muktir labhate*). Such is the unique place that Yoga, the science of man, enjoys in the cultural history of India.

Add to this the wide range of definitions of Yoga—and they

* Address Delivered at the Inauguration of THE FRIENDS OF YOGA SOCIETY (FRYOG) in Bombay on February, 26, 1970.

are over one hundred, associated with new schools of Yoga which number even more (*yogohi bahudha*)—and you have before you a gigantic yoga-complex which passes the comprehension of the average man. While some such schools are theistic, even the non-theist and the anti-theist systems find no difficulty whatsoever in accepting the yoga technology as a way of life. This supreme universal significance of Yoga technology has thus become a part and parcel of the inner cultural life of India. It is in this sense more than any other that no art or science has been regarded as higher than Yoga (*yogasastram param matam*).

The *Rigveda* reveals what yoga is like when it refers to it as a vehicle, a means by which a deity, and through him the object in view, can be reached (*yujyate anena iti yogah*). It connotes yoga as a communication link or a bond between the subject and the object, between the individual and the universe, and therefore between microcosm and macrocosm. It is further assumed that whenever such a communication linkage becomes operative and the finite is able to draw from the infinite—the mightiest in the universe—there is no limit to what is possible at the various levels of life. Once in touch with cosmic power, there is nothing which cannot be achieved (*apraptasya prapane*). In this context, the latter popular definition of yoga as an instrument for achieving all objects of life (*sarvartha visaya prapti sadhana yoga*) is significant.

Since the process of such cosmic contact is beyond the reach of the senses and even of the conscious mind, and therefore of the material sciences and their instrumentation, the yoga technology has remained secret and sacred as a conceptual science with its inscrutable principles unknown to all but the yogins. For this reason, perceptual science cannot deny the assumption of supra-normal phenomena which it cannot evaluate whenever by accident or design the microcosm is able to establish a direct contact with the macrocosm. This unique process of knowing and achieving, which is Yoga, is obviously different from and unintelligible to the material sciences, and therefore, to many, Yoga is something extra-mundane, metaphysical, miraculous or mystical.

The authorities affirm that being universal in its evolutive perspective, Yoga is for all living beings (*prani matra*). We are

however concerned with the human being—especially the modern man at the present stage of evolution. Let us then approach man as we see him in his day-to-day life and then answer 'Why Yoga?' In the first place, man is a biologic unit like all other living beings, who can claim no special value for his existence—this is without prejudice to the convictions of the theists. In fact, for all practical purposes, and in truth, he is like any other living being except for his characteristic form, with no difference in the processes of birth and death. What difference he is able to observe as against the rest of the world to which he belongs is his ability to think and enjoy free will and action. Because of his animal inheritance, he naturally remains subjected to or conditioned by the animal reflex which governs his life. As he grows, he becomes aware that it is open to him to challenge such a reflex, the SR-bond (Stimulus Reflex bond) and free himself from cause and effect (*karma*). This unique awareness endows man with a sense of superiority over all other living beings. Man, therefore, has to be placed in a category all his own. Being conscious of this, man is inherently compelled to exploit the differences between man and animal by enlarging his area of authority through such means as are available to him. This prospect proved so ennobling that a few took to such studies for a lifetime, for instance, the spiritual seers and the material scientists, and passed on their knowledge to those who were similarly interested. The benefit to humanity was incidental.

We are fortunate indeed to have inherited such precious knowledge as Yoga which I presume is still available in India. It has stood the test both of time and of verification, and I can say from my personal experience of over half a century in projecting its ideology and technology to the world that Yoga can still be applied with great benefit to mankind. Science which dominates our thinking today has some basic postulates of agreement with Yoga. They are, first, the assumption with regard to the theory of evolution which, you will be surprised to know, was first propounded thousands of years ago by Samkhya-yoga; and, second, that all things in their final state of evolution go back to the origin. The only major difference in these assumptions is that, while material science admits them in respect of matter only, Yoga submits that the same is

true in respect of both matter and non-matter—the latter is something about which the material scientist knows too little or almost nothing. Yoga therefore emphasises that evolution is operating at two levels which affect both matter and non-matter equally. This conceptual transcendence of non-matter over matter is not acceptable to the material scientists because it is beyond their conscious cognition and instrumentation. And therefore to them, what they do not know does not exist.

Thus, while the basic Yoga remains wedded to the extra-mundane, the non-material and the conceptual, it is not divorced from the realities of life. It is because of such spiritual content that many obscurantists have criticised or ignored Yoga and continue to emphasize that the elements of spirituality in Yoga—whatever they be—are at cross-purposes with social life. Therefore, since one has to live within a given society, the yoga way of life for the average man is forbidding. To look upon spirituality—transformation of the individual from the ignoble to the noble (*avadatarupakaranam*)—as something abnormal, anti-social or unconventional is to accept only the biologic level of life bogged down in a vegetative spirit by denying anything higher. Those who are unprepared to out-grow this existential concept naturally stick to the *status quo ante*, but those who aspire to being better have the option of elevating themselves through yoga education.

Many have wondered how to define spirituality; many do not believe in such a thing as spirituality, while many others are bent upon seeing that this word is not uttered in our scientific age. That spiritual experiences are cited by many and that the lives of many have been guided by influences which are un-connected with the material are known facts. The opinionist attitude of modern science, which is ignorant of the infinite subtle Laws of Nature, in decrying spirituality is self-condemning. As Patmore has said, 'Examine us as you like—our machinery, our veracity, our results. We cannot promise that you shall see what we have seen; but we defy you to stigmatize our experience as impossible or invalid. Is your world of experience so well and logically founded that you dare make of it standards?'

Man, as we see him, is plagued with needs and problems from birth to death. It is immaterial if, as many believe, these

persist even after death. Civilization, culture and religion have tried and failed in meeting all the needs of man or in solving all his problems. Mankind has thus been offered numberless panaceas to cure human ills—economic, social, political, etc. Many ideologies have also been tried out at various times and in various ways, and at many places. Notwithstanding all such efforts, the human ills have not abated. On the contrary, some even believe that they are on the increase. For solving human problems, no specific has as yet been accepted by all sides. In fact, the progress of humanity which is relative and shifting, while showing results in certain sectors, has been negatived by regression in others.

Science and technology are described by their own votaries as both creative and destructive. Thus, while showing material progress for man, they are unable to enter the inner man—the man himself—and, in the process, add many other problems which are the by-products, after-effects or reactions. Science and technology cannot go beyond the exterior man and hence fail to enter him. So the needs and problems get handled at the symptomatic levels and fail to be solved. For example, science and technology can help to produce more food, but not digestion. They can also provide man with deadly weapons, but cannot free him from fear. What is it that causes some poor men to live more happily than the affluent? This is a peculiar phenomenon of human nature and calls for deep investigation.

Yoga believes that the problem of man is man, and that everything done for him outside of himself is an artificial conditioning and not real. By experience and practice, we all have realized this. It was accepted in ancient India that man is the cause of his own bondage or freedom (*manah eva manusyanam karanam bandhamoksayoho*). This is axiomatic in Yoga. According to Patanjali, the father of yoga ideology and technology, the activities of the mind need discipline. So long as these activities of the personality-complex (*cittavrtti*) continue, man is open to affections at various levels of his consciousness. At his existential level, his needs and problems relate to the body, good health and longevity. But since these are inter-related, the problem becomes complex and dependent on many other factors. Similar is the case with

the needs and problems related to the emotional, moral, mental, intellectual and spiritual life. But our very ignorance of this comprehensive interrelatedness is, according to Yoga, a great handicap in satisfying man's needs and solving his problems. Yoga therefore suggests an integrated approach to man with the personality-complex (*citta*) as the basic, and treats man as a body-mind complex *pari passu*.

As a way of life, yoga begins with the education of man through the process of awareness of his real motivations (*purusartha*) and uses this as a booster for value-judgment, which is to fortify his attitude to express itself as a behaviour pattern (*yogachara*). Since man brings with him his root-potentials and grooves of racial and autogenic memories and desires (*samskara-vasana*), his mind has first to be deconditioned by offering him in their place universal norms of personal and social behaviour (*yama*) and the acceptance of yoga attitudes (*niyama*). With the preliminaries in such re-education, he is given the formula of good health and longevity. He is also taught how to control his bio-energy (*prana*) which needs to be disciplined and channelized to protect it against stress, strain and emotion, thus avoiding imbalance. He is then asked to rise above imposition of the senses and to allow the mind to concentrate till it is able to rise in the sphere of the unconscious when ultimately he is able to contact the origin (*tada drstuhu svarupe avasthanam*). Once established like the *jivanamukta*, free even when living, he does not waver, and his actions become pure and selfless.

This conceptual science, Yoga, the science of man, requires modern methodology, educational procedures, experimentation and scientific evaluation. It is the duty of this assembly of yoga practitioners here present to prepare some suitable guidelines for such purposes in the interest of its promotion, unitedly by setting the necessary standards and norms.

Yoga has diagnosed the disease of mankind; it has prescribed the dose, but the patient has been hesitant. Those who have taken the dose have been cured, while the others have to face their needs and problems helplessly. To the poser by the *New York Times*, through Mr. Harvey Breit, 'Why has yoga, that helped India in the past, failed to do so now?', this was the crux of my reply: 'It is not Yoga that has failed India, but it is India that has failed Yoga.'

YOGA IN THE VEDAS

PROF. H. D. VELENKAR

VELENKAR, H. D.: (1893-1967); Head of Sanskrit Department, Wilson College, Bombay, for 36 years; Joint Director, Bharatiya Vidya Bhavan until 1962; later, the Dr. R. G. Bhandarkar Professor of Sanskrit, University of Bombay. He has donated over 2,000 old manuscripts to the University of Bombay; prepared Catalogue of Manuscripts from the Royal Asiatic Society, Bombay; published an English translation with notes of parts of the Rigveda and critical editions of Vikramorvasiya and Sauptika Parvani of Mahabharata, etc.

At a time when the Vedic worshipper had not yet fully realized that God or the Universal Self lay within his own body, he was naturally striving to reach Him through external means, such as sacrifices consisting of offerings and hymns. In the early days of the *Rigveda*, the sages mostly worshipped this Universal Self in the external forms, namely, those that were manifest in the world outside their own mortal bodies. They were no doubt conscious of the fact that behind the different manifestations of the Divine Power such as Indra, Varuna, Agni and others, there existed that One Principle, which they called *Ekam Sat*, or which they knew was both the Creator and the Supporter of beings (*vrsabhadhenu*), though they had not yet thought of seeking after that Principle alone to the exclusion of all its external manifestations. Obviously, they were not prepared to turn their backs upon all their *esanas* (desires) like *lokesana* and *vittesana*, as they had not yet entertained any disgust for these, and this is evident from the requests of the Rigvedic sages for worldly things like cows and horses, wealth and offspring. They had already devised the means for achieving these, and that was through sacrifices consisting of offerings and prayers or hymns. We find that the Vedic sages were vying with one another in securing the favour and protection of the gods for gaining the worldly objects mentioned above.

When, however, further improvement in the quality of these two, namely the offering and the prayer, was impossible—since the best of these was offered by all—they naturally tried to add

their mental fervour, their deeper love for the deity and their sincerity, in order to attract the deity to themselves away from their rivals. They pleaded their *Sakhya* and *Apya*, and on the strength of these requested the deity to favour them and not their rivals. They claimed that their prayers and hymns had originated from the heart, or that their hearts and minds had united in offering the hymn or the worship to the gods, thus suggesting that it was not so in the case of their rivals. All this means that the Rigvedic sages were yet *bahirdrsti*, i.e. their senses were moving outward towards their respective objects; they had not developed *nirveda* for these and had not summoned enough courage or firmness to look backwards and turn inwards towards the Internal Self Who lay behind the innermost recesses of the human mind.

Derivatives of Yoga

Yoga derivatively has the sense of 'an instrument, a means to securing some object in view', *yujyate anena iti yogah*. *Yoga* is that with the help of which one is united with one's goal. It is from this point of view that *dhi* or *chandas*, or *manas* may be considered as *yoga*, i.e., a vehicle, a means by which a god, and through him the object in view, can be reached. We get the word *yoga* in this sense in the following passages of the *Rigveda*:

1. *sa gha no yoga a bhuvat* 'May he be by our side indeed, when there is the *yoga*, i.e., vehicle in the form of a hymn.' 1.5.3.
2. *yasmad rte na sidhyati yajno vipascitas cana/sa dhnām yogam invati* 'He without whom the sacrifice of even a learned man does not succeed, impels the vehicle of hymns.'
3. *yogeyoge tavastaram vajevaje havamahe/sakhaya indram utaye* 'For the sake of a favour we the friends invoke Indra who grows more and more powerful, at every *yoga*, i.e., vehicle in the form of a hymn, in every battle.' 1.30.7.
4. *agnim....rtasya yoge vanusah/vipra vajaih samindhate* 'The poets seeking to win (his favour) by their sacrificial gifts (*vajas*) kindle Agni when there is the vehicle of Rta, i.e., a hymn'. 3.27.11.
5. *yunjate mano uta yunjate dhiyah vipra viprasya brhato vipascitah* 'The learned poets employ their minds and also their hymns of (i.e. addressed to) the great poet (Savitr), 5.81.1. The idea

of the mind and hymn being employed as a vehicle is evident.

At 7.24.5. it is still more vivid:

esa stomo mahe ugraya vahé dhurivatyo na vajayan adhayi ‘This hymn has been placed for bringing the great and fierce (Indra), like a powerful horse at the yoke (of a chariot).’

6. *kas chandasam yogam a veda dhirah/hari indrasya ni cikayor kah svit*
‘What wise man has known the vehicle of the holy metres?
Who indeed has visualised Indra’s horses?’ 10.114.9.

Other Connotations

In the next three passages we get the word *yogya* or *yojana* in place of *yoga*:

1. *rtasya va kesina yogyabhir ghrtasnuva rohita dhuri dhisva* ‘On account of our vehicle of Rta, i.e., the hymns, do you, O Agni, place at the yoke (of your chariot) either your shaggy horses or the ruddy ones who bathe in ghee.’ 3.6.6ab.
2. *canistam deva osadhisvapsu yad yogya asnavaithe rsinam* ‘O gods (Asvina), take pleasure in our herbs and waters (i.e., in our cakes and Soma), while you enjoy the vehicles (i.e., the hymns) of the sages.’ 7.20.4.
3. *ima jusasva haryasva yojana indra ya te amanmahi* ‘O Haryasva, accept gladly these vehicles (i.e., hymns) which we have thought out for you.’ 8.90.3.

At times a *dhi* is said to have been yoked (to the deity’s chariot) by the poet’s mind:

1. *rtad iyarmi te dhiyam manoyujam* ‘From the sacrifice I send forth my *dhi* to you, being yoked by my mind (to your chariot).’ 8.13.26.
2. *tvam dhiyam manoyujam srja vrstim na tanyatuh* ‘Do you release (your) *dhi* being yoked by our mind (to Indra’s chariot, O Soma), as the thunder does the shower of rain.’ 9.100.3.

It will thus be seen that owing to peculiar circumstances which obtained in the days of the Rigveda, *yoga* in the form of a hymn was yet a vehicle sent out for the achievement of an object like wealth lying outside in the external world. It had not yet been transferred from the external environments to the internal sphere and equipment of a man as was done in later days. But in course of time, as the sacrifice became more and more complicated and mechanical, as again the worldly objects

of enjoyment ceased to interest the minds of the Vedic thinkers, who began to seek more permanent and lasting goals of human life, and finally as the truth about the highest Divinity, the final goal, being in the innermost recesses of men's minds flashed on them, they turned inward and brought the same sacrifice into the internal sphere and sought to reach their goal by means of their internal equipment consisting of mind, heart and the senses.

Development of Technique

In the Brahmanas we find that the external *yoga*, namely, the sacrifice consisting of a hymn and an offering, is often belittled and preference is shown to the internal *yoga* consisting of knowledge and meditation. It is laid down in many passages that the fruit obtained by the performance of an act is also obtained by a person even by merely knowing it (*yasca evam veda*). On the other hand, the *Upanishads* have little to say for the external *yoga*, i.e., the sacrifice, and sometimes actually condemned it. All importance is attached to the knowledge of the Internal Self lying behind the entire creation, and, therefore, to all that may lead to this knowledge. The seers of the *Upanishads* found that this goal, namely the realization of the Inner Self, could not be reached by any external means. They therefore prescribed control of the senses and of the mind which egged them on to attach themselves to external objects. Thus it is that the external *yoga* in the form of the sacrifice obtaining in the days of the *Rigveda* came to be turned into the internal *yoga* of the days of the *Upanishads*, consisting of the control of the mind and of the senses. In the days of the *Rigveda*, sacrifice consisting of hymns and offerings constituted the *yoga* or the means of reaching the goal, while in the times of the *Upanishads* and later, it was the mind and the senses which became the *yoga* or the means of reaching the goal, i.e., the realization of the Self. Both these kinds of *yoga*, the external and the internal, had to be consummated after a proper sense control. It is significant that the root *yam*, with or without a preposition, is employed with reference to both. Thus we have *ud yata brahma* at 1.80.9; 10.50.6; *ud yata havayani* at 8.74.3; *pra yata vacamsi* at 2.31.7; *pra yata havimsi* at 10.15.12. On the other hand, we have *yama*, *niyama* and *prana-ayama*.

BRAHMACHARYA YOGA

REVEREND ANTHONY ELENJIMITTAM

ELENJIMITTAM, ANTHONY: Born 1915. Studied in India, Rome and Oxford; Dominican Monk; Founder-President: Welfare Society for Destitute Children, St. Catherine of Siena School, Institute for Inter-Religious Understanding, Basic Education Publications, Aquinas Hall for the Study of Inter-Religious Philosophy, and Sadhana Hall for Self-Realisation. Author of Bhakti Yogan and several other books; Founder-Editor of The Horizon (Monthly), Calcutta; The Indian Libertarian, Bombay; Basic Education (Quarterly), Bombay; Editor, Indian Messenger, Calcutta; Joint-Editor, Eastern Express (Daily), Calcutta. He has contributed over a thousand articles.

Today we live in a world of mass hypnotism and bewilderment, some remaining enchanted and bewitched by the stupendous strides up to the moon-landing as made by modern scientific technology, while others are gripped by an economic strangle-hold, making them victims of fear and frustration.

The glamorized power politics, commercialized vice, extrovert socialized religion, the utilization of improved technology for unimproved ends and the abuse of mass media of communication like television, radio and cinema, are among the main contributing factors which have engendered a psychology, an atmosphere and a public opinion which make it extremely difficult—though not impossible—for the man of this Space Age to enter into his own inner consciousness through introspective brooding, discriminative meditation and ecstatic contemplation.

And yet, as Jesus affirmed: The Kingdom of God is within us.' The paradise of Peace, Plenty and Bliss which the whole world prates about is not to be found outside of your own mind or consciousness, your own heart and soul. The sort of welfare state which our politicians, industrialists, economists and technicians can offer us is the acquisition, accumulation and distribution of food, clothing, shelter, academic education and physical health. There ends the role of Caesar. There begins the Kingdom of God, the realm of unalloyed happiness, undisturbed peace of soul, mental imperturbability, self-

conquest, incandescent purity and a sort of ethereal, angelic divine life—an immortal life lived in this world of mortality, corruption and decrepitude, disease and death.

Immersed and struggling in a world of cosmic illusion, caught up in the vortex of mortality, frustration and inward unhappiness, *homo sapiens* sighs and groans, yearning for the island of Peace, Bliss and Immortality. With the Vedic bards he cries aloud: *Asato ma sadgamaya, tamaso ma jyotir gamaya, mrityorma amrutam gamaya*—Lead me from untruth to Truth, from darkness to Light, from death to Immortality.

There is a conscious link between the tiny speck that man is and the Cosmic Soul, between the *jivatman* that he is, and the *paramatman* that is the Reality behind the appearance, the Substance behind the shadow, the One behind the many of the universe. This conscious linking up of the individualized consciousness with the Universal Consciousness is *Yoga*.

Derived from the Sanskrit root *Yug*—*Yog*, or from the Latin root *Jungo*—*Jungere*, the word *Yoga* means union, linking up. The plough or the cart can be joined on to the bullocks and the word used for this joining is *Yojati* or *Junxit*, in Sanskrit and Latin respectively. Now *Yoga*, as one of the six classical systems of Indian philosophy, centring around the terse, pithy, aphoristic teachings of Patanjali, is the supreme systematic science of mind and consciousness, soul and oversoul, having as its objective the realization of this union of soul with the Oversoul, of individual *jivatman* with the Universal *Paramatman*.

The purpose of this paper is to elucidate in detail just one aphorism of Patanjali, and a few other allied aphorisms, in such a way that we could evaluate the significance of *Brahmacharya* or chastity in the practice of *Yoga*, and the essential character of Purity for the realization of the higher goal of *Yoga* which is the union of individualized ego with the Universal Ego, which alone is real, whence only this whole universe sprang, which only sustains it, and unto which the Universe and all beings contained therein return.

The roots of our Being are pure, because the Ground of our existence is God, the Eternal Being Who in Himself is the Absolute and Impersonal, and Who, as the origin and the goal of the created universe is conceived by the human mind as personal. The sun in reality does not rise nor set, for it is the earth that

rotates around the sun, and while rotating with the earth the inhabitants of the earth see with their eyes the sun as rising and setting. But the mind and science repudiate the rising and setting of the sun. Similarly, our innermost depths are pure, nay, Purity itself, because the Ground of all that exists is the Eternal One without a second, *ekameva advitiyam*. Yet this unity of Being is clouded owing to apparent multiplicity, this Purity of our Real Self is enveloped by impurities of desires, passions and actions. Patanjali introduces *Astangayoga*, or the eight limbs of Yoga, for the removal of impurities as a result of which our True Self will shine in all its Purity and Splendour.

Says Patanjali: ‘*Yoganganusthanadasuddhikshye Jnanadiptiravivekakhyateh* (Yoga II. 29). This means ‘Through the practice of the various limbs of Yoga, the impurities are removed and knowledge shines (in all its purity) even to the point of discrimination between the real and the unreal, between the seer and the seen.’

In the next aphorism Patanjali enumerates the classical eight ‘limbs’ of Yoga, when he says:—

‘*Yama—niyama—asana—pranayama—pratyahara—dharana—dhyana—samadhyayoshtavangani*—The eight limbs of Yoga are *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, *samadhi*. (Yoga II. 29)

Subsequently, in the ensuing aphorisms, Patanjali gives us a glimpse into these eight ‘limbs’ of Yoga in a most practical way.

What is *Yama*? Patanjali answers: ‘Love, Truth, Honesty, Purity, and Detachment (the observance of these) are *Yama*.’ *Satya, asteya*, I have translated as Truth and Honesty; *ahimsa* as Love, and *brahmacharya* and *aparigraha* (Patanjali II. 30.) as Purity and Detachment respectively.

The term *Ahimsa*, though it means non-violence, etymologically, is love in its positive content. We retain this word ‘Love’, although modern cinema and pornographic literature have prostituted and degraded ‘love’ to mean pure animal lust. But abuse does not alter the meaning of words and things.

The next aphorism, viz. (II. 31) states:

‘*Ete, Jatidesakalasamayanavicchinnah sarvabhauma mahavruttam*’

‘These are universal vows, transcending (the limitations of) race, country, time or creed.’

Of these five virtues, which become vows in the case of aspirants after perfection, the one most important and central is *Brahmacharya* or Purity, Celibacy, Virginity or Chastity.

The five virtues constituting *Yama*, in the psychology of Patanjali Yoga, when perfected are reduced to one. If positive love predominates, then that one quintessential virtue or vow is *Ahimsa*. It is in this sense the Jains proclaim aloud: ' *Ahimsa Paramodharmah*—Love is supreme Religion.' If Truth or *Satya* predominates, then one repeats with the Theosophists: ' *Satyat Nasti Parodharmah*—There is no religion higher than Truth.' If Chastity predominates, then one sings with Christian mystics: ' *Brahmacharyat Nasti Parodharmah*—There is no religion higher than Purity.'

Our biological birth results from sex union, and so does our divine birth from God Union. Sex is the concentrated essence of sensual life, as the Universal Self or God is both the centre and circumference of spiritual life. As our first life hinges around sex and sense life, so does our spiritual life swing around God, Universal Love, Reality. The second birth which all religions and esoteric cults speak about is this victory over sense-life and rebirth in God through Universal Love. ' You must be born again. What is born of flesh is flesh; what is born of the spirit is spirit,' says Jesus.

Verily, indeed, ' Blessed are the pure in heart, for they shall see God,' as Jesus taught. Nay, only the pure in heart see God, hear God, touch, relish and realise God, because only the pure in heart have divested themselves of their animal heritage and soared into ethereal regions of self-conquest, self-elimination and the realization of the True Self which is the subtlest essence of all things, seen and unseen, whose personal aspect is God, whose impersonal aspect is the Absolute, *Nirguna Brahman*, and whose illusory *namarupa*, name-and-form aspect, is creation.

You may meander in the pastoral lands of Platonic tradition, among the Neo-Platonists like Philo, Plotinus or Porphyry, among the Buddhist *Arhants* and *Bodhisattwas*, among Christian mystics and saints, and you will hear in one loud chorus the canticle of Purity sung in a high pitch, stressing this vow of celibacy and chastity as essential and central to reach spiritual perfection. ' Be ye perfect, as your Heavenly Father is Perfect', is the injunction of Jesus.

Following this unbroken tradition of the East and the West, you will come across even today hundreds and thousands of monks, nuns, priests, *sadhus*, *bhikkhus* and single, unattached *brahmacharis* who profess chastity, renounce marriage and family life and make every effort to become as near a copy as they can of the image of God, that omniscient, omnipotent, omnipresent Power—Reality that pervades the whole universe, inter-penetrating everything—atom, neutron and electron and the still unknown—which makes sense to this world, and gives meaning to human birth and human pilgrimage on earth.

Patanjali, who already described the five vows constituting *yama* as universal virtues to be kept unbroken without distinction of time, race or creed, described in brief the power that accrues to one when chastity is kept intact. He says: *Brahmacharya pratisthayam viryalabhaḥ*.

‘Creative energy comes when chastity is kept inviolate.’ (II. 38).

Swami Vivekananda has this comment to make on the above aphorism of Patanjali on *Brahmacharya*. The Swami says:

‘The chaste brain has tremendous energy and gigantic will-power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent and this is what gave them power. Therefore, the yogi must be continent.’ (Raja Yoga 263).

Such is the experience of saints and prophets, and the cumulative evidence, both scriptural and psychological, in both the east and the west, affirms that no higher form of spiritual realization, God-vision or transcendent yoga is ever possible without chastity which enables one to control and tame the passions and canalize sex energy into creative channels of philosophy, poetry, mysticism and social service. Besides, sex-sublimation, or transcanalization of the sex urge into higher forms of spiritual energy, bestows true lasting happiness, unmixed with regret, fears and frustrations. As Sri Ramakrishna said: ‘If sex is bliss, then *brahmacharya* (sex-sublimation) is a million times bliss.’ In fact, *brahmacharya* means sublimation, transmutation of the sex urge into incandescent forms of Love Divine, allying oneself with infinite Consciousness, Eternal Witness within, taking us away from the sensual life.

In our Indian tradition, *Brahmacharya* is the first stage of life, that of a chaste student, before he enters *grhasthashrama* or the stage of a householder's duties. Then follows *vanaprastha*, the stage of natural gradual detachment from earthly things, which finally culminates in *sanyasa* or complete renunciation of the temporal for the Eternal, of the many for the One, the One without a second—renunciation which leaves the mind free for meditative contemplation. Now the circle is complete, and the man who started off his life journey as a *brahmachari* or a chaste student, ends up as a *brahmachari* again, with a conscious purity born out of conviction, out of experience and ripened vision of the Infinite.

From a psychological point of view *brahmacharya* or the vow of celibacy to keep oneself pure in thought, words, deeds, here, there and everywhere, now, then and always, implies gradual withdrawal of the mind from the sense-objects and of the heart from such passions and emotions as becloud our mental light, darken intellectual luminosity, debilitate our nervous system, wear out the vigour of the senses and finally entwine us in the cycles of repeated births and deaths, which is the penalty for having missed the purpose of human existence—a purpose which is nothing other than the very realization of Godhead within us. Man is not merely the image of God and God's sanctuary. Man is God's child, of God's very essence and substance which is better expressed with *neti neti*—not this, not that—than by stating *eti, eti*, —it is this, it is this. A defined God is no God. A known God is no God. God, being eternal Subject and Witness, is ever the unseen Seer, the unheard Hearer, 'smaller than the smallest, bigger than the biggest', as the *Upanishads* describe this realization.

Brahmacharya, or the preservation of sexual secretions and transcanalization of that energy into creative channels of Thought, Vision and Service, has its therapeutic value as well in life. A perfectly pure *brahmachari* need not fall ill at all. If he does, the purified system within him—physical, mental and psychic—will prove to be the best curative medicine, far more reliable and powerful than allopathic, ayurvedic or homoeopathic drugs. True *brahmacharis* can tap at the source of the *Infinity* that is within their vision, that lies in the depth of their consciousness. 'Man does not live by bread alone, but by every word that proceeds from the mouth of God,' said Jesus.

So *Brahmacharis* have their own psychic methods of curing ailments and diseases of body, mind and heart, in themselves and in others. I have personally known scores of cases of nervous wrecks, diabetics, mentally deranged people and victims of many chronic ailments restored to perfect health and vitality through the strict observance of chastity.

This doctrine is condensed in the words of Jesus who healed and told the sinner: ' See now thou art healed. Go in peace, but sin no more, lest something worse may overtake you.' As impurity and sin are the real etiology of most ailments and diseases, so are purity and virtue the best antidotes against disease and ailment. If virtue is its own reward, vice then is its own nemesis. Purity or *brahmacharya* means Light, Love and Dynamism of God, who is Purity Absolute, incandescent Light, Ethereal Love, sustaining this universe.

Notwithstanding the unbroken tradition of scriptural and philosophic wisdom of the East and the West, the votaries of *Brahmacharya* are today under heavy fire from secularists, scientific technologists, ecclesiastical reformists, power-politicians and a host of others. We live in a world of commercialized vice, glamorized pornography and sex-exhibitionism so that the very words like modesty, chastity, continence and virginity are scorned or rejected outright as outdated, or as injurious to health and sanity.

We have to wage a war against a mighty world of secularists and cut-throat economists, arrayed with the mighty weapons of state machinery, like commercial television and the telecommunication system, and against the vast army of propagandists and militarists who shun the higher values in life—the imponderables of Virtue, Vows, Truth and God which have always been the perennial rocks on which human civilization and culture have been based.

What is most lamentable is the steady decline in the number of the votaries of *Brahmacharya* in homes, schools, institutions, colleges, seminaries, monasteries, nunneries and hermitages. The Pope may still uphold celibacy of priests and nuns and monks, but the rank and file of many permissive societies and the so-called welfare states are discarding the great ideal of chastity before marriage and during married life, and complete celibacy for higher vocations in life, as universally taught by

all *sadhus*, *sanyasis*, *bhikkhus*, priests, nuns and idealist philosophers through their experiences.

The crisis in brahmacharya is a universal phenomenon. Today philosophy, religion and theology are all at a discount, as also the traditional vows like *brahmacharya*, Voluntary Poverty, etc., which only a few sages like Mahatma Gandhi, Gurudev Rabindranath Tagore, Yogi Sri Aurobindo, the Seer Sri Ramana Maharshi, and dynamic prophets like Sri Ramakrishna and Swami Vivekananda could understand, practise, expound and bequeath as their permanent legacy to their country and to mankind at large.

Youth of India, arise! Hold aloft the torch of the Gita, Yoga and Vedanta, which can deliver the goods far more powerfully than mere technological progress can. *Atmic* power is infinitely more powerful than atomic power, because the soul-force released from the God-union of soul is the very power of God. Atom is not God. Atom is the last word in the world of matter, while *Atman* is the last word in the world of Spirit, Consciousness, Life. This *atman* is realized through purity, celibacy, chastity, *brahmacharya*, the cult and practice of which is *Brahmacharya Yoga*, which again is the heart and soul of the psychology and philosophy of practical Yoga.

YOGIC PERFECTION

KAVIYOGI MAHARSHI SHUDDHANANDA BHARATI

***BHARATI KAVI YOGI MAHARSHI SHUDDHANANDA:** Born 1897; M.A., L.T. Worked with Ramana Maharishi, Shri Aurobindo and Sai Baba of Shirdi for many years. Founder of 'Yoga Samaj', Adyar, Madras. Author of numerous literary works in English, French, Hindi and Telugu: epics, lyrics, melodramas, operas, dramas, pastorals, novels, short stories, biographies, commentaries, essays, etc. The Bharata Shakti Mahakavyam is his magnum opus.*

What is Yoga?

Yoga is yoking of the mind to the soul and the soul to the Self-God. Yoga is a psychic science, just as physics and chemistry are physical sciences. Yoga is to live in tune with the Spirit; it is an efflorescence of life from the Spirit. The Spirit is God-consciousness in the hearts of human beings. Yoga is not ascetic barrenness; nor is it life-escapism or spiritual egoism. Yoga is life in purity, unity and divinity. It is an inner search for a link with the spirit that restores harmony and equipoise. It gathers the elements of life to achieve an inner accord. It is, in short, a perfect life in soulful bliss.

Harmony in Yoga

People give many names and forms to God, Who is the unique One. People think of Yoga severally as Hatha Yoga, Raja Yoga, Mantra Yoga, Tantra Yoga, Karma Yoga, Bhakti Yoga and Jnana Yoga, and tend to divide Yoga into as many camps. These are only the limbs of Yoga. Yoga is higher than religion, greater than personality cults and different from all mental creeds that divide man from man. No religion is worth living without the central principle of Love and Service. No Yoga is worth following without the central *Sadhana* (disciplien) of introspection—*Atma-vichar*. Ramana's *Vichara Marga* is the foundation of Yoga-Sadhanas. Sri Aurobindo's *Life Divine* is the crown of Yoga. Gandhi's consecrated service is the cementing force of Yoga. We want the Gita's Sama Yoga to-day leading to Yoga of harmony (*Samatvam Yoga uchyate*).

Yoga builds up health, stops mind-wandering, and promotes psychic devotion, concentration, peace and bliss.

Mental Link

The mind is the link between the soul and the body. The mind seeks contacts with outside objects through the senses and creates sensations, perceptions, conceptions and impressions which make us body-bound. The mind clings to the senses and suffers from the kicks and pricks of vital life attached to desire and egoism. To tame the mind and acquire an inner equipoise is the master key that opens the heart to self-realization, which is the object of Yoga. The mind is disturbed when the body ails, and the waves caused by mental disturbance toss the ship of life here and there. A disturbed mind is a disturbed soul. Many think that engulfing the mind into the psyche brings about yogic perfection. But we see that many sages and saints die of fearful diseases which even ordinary men do not have. To have a strong, healthy body is the first step on the way to Yoga.

Health First

‘Health First’ must be the motto of the Yogin: health, physical, vital and mental. The body lives through food, air, water, earth and warmth. Bodily warmth requires particular food and drink. *Sattvic* food must be taken only to the point that hunger is satisfied.

Rise up at five in the early morning. Clean yourself. Take five mouthfuls of pure water. Do *kapalabhati*. Have *Aum* as unit, and inhale eight *Aums* and exhale eight *Aums*. Then practise *Sarvagasana* and *Matsyasana*. Then do *Pranayamas* for five minutes. Then take a bath rubbing the body very well and especially the abdomen. Do *Nauli*. After the bath wear a clean cloth and sit before a lamp in meditation. Or in the crimson dawn sit and observe the golden sun rising from it; repeat the mantra ‘*Aum Jaya Aum*’, ‘*Aum Jyoti Aum*’. Imagine that the sun shines in your heart, and meditate.

How to Meditate

Meditation is in-gathering the out-going thought-force and fixing it in the heart. There are two hearts; one is the heart in

the physical body which controls blood-circulation and the other the 'subtle heart' which is not a physiological phenomenon. It is psychic consciousness. It controls thought-circulation and is connected with the brain. This 'heart' is a deep-seated centre which one can be aware of only in pure inner-communion. The 'heart' is the seat of the *Atman* or the Pure Self—the God in man. To be aware of it, a peaceful inner equipoise must be established. This is inner-communion.

External Sadhana

There are two Sadhanas in Yoga—one is external, the other internal. The external Sadhana is done by our will-power. It consists of Yama, Niyama, Asana, and Pranayama. Yama is moral character, sex-control, purity of body and mind, non-injury, compassion, truthfulness, non-coveting, freedom from greed, uprightness, fortitude, patience, preserving health, eating pure food when hungry, etc. Niyama is purity, in and out, contentment, holy study, contemplation, worship and prayer.

Asana is firm inner steadiness (*Sthira Sukham Asanam*); not only the body but also the mind must be made steady like an unflickering flame. Pranayama is rhythmic breathing. All violent, discordant breathings disturb the inner equilibrium. These four external Sadhanas are done by self effort.

The Inner Sadhana

Then begins the inner Sadhana, which is directed towards introspection. The mind-wanderings stop. Mind is gently in-gathered and established in the intellect (*Buddhi*), which discriminates between the good and the bad. This in-gathering is otherwise called Pratyahara. The next process is Dharana, which is to establish the mind firmly within. Then comes Dhyana. Dhyana is the unique Sadhana in Yoga. Dhyana Yoga is the unique Yoga. All other Sadhanas are preparations and adjuncts to that. *Manonasha* (annihilation of mental modifications) is the aim of meditation. Here is a search for the real I, the Self, and the quelling of the non-I, the ego-I.

Mantra Japam

Mantra Japam helps Dhyana immensely. *So ham* (I am He), *Suddho ham* (I am the pure One), *Aum Jaya Aum*, *Shuddha Shakti*

Aum, Aum Ram, Aum Shivam, are all God mantras. Take a particular mantra and pronounce it mentally with each breath. Concentrate upon the Self, which is its meaning. The mantra must strike the *Muladhara* and rise up to the brain. The *mantra devata* must be imagined in the heart in the form of Light or Fire. The heart beat and the breath accord themselves to the mantra in course of time. The heart opens automatically and a vibrating force (*Brahmakara*) is felt all over the body. It leads to psychic-opening. When this is experienced, no other *Sadhana* is needed. Simply observe the vibration and the Self shall be experienced as Truth-Consciousness—Bliss—*Sachidananda*. The rest is Silence.

DIFFERENT TRADITIONS OF YOGA

PROF. SHRI HARI

SHRI HARI: Born 1924, M.A. (Hindi); has written books, poems, articles and radio-plays in Hindi; edited several magazines; lecturer at Mithibai College, Vile Parle, Bombay: interested in Spiritualism, Philosophy, Yoga, Para-Psychology and Mysticism.

Yoga is the ancient cultural heritage of India. It contains the very cream of all cultural and metaphysical endeavours of our ancestors. It enjoys a hoary past, lost in antiquity. There have been many references to Yoga in the *Vedas*, *Brahmanas*, *Aranyakas*, early *Upanishads* and a few other old texts. Mahavir and Buddha, great historical figures, are also recorded to have practised Yoga and preached many of its techniques to their followers. Bal Gangadhar Tilak fixed the period of the *Vedas* as 10,000 b.c. and that of the *Upanishads* as 800 b.c. Mahavir and Buddha who lived in the sixth century b.c. performed *Tapas* (penance) before they achieved the Ultimate. All this shows that Yogic practices have definitely existed in some form or another even from very early times.

Old sages, saints and seers attained self-control and self-mastery through certain performances and practices which went under the names of *Yajna* (sacrifice and ritualism), *Dhyana* (meditation), *Brahmacharya* (control of sex-passions), *Asana* (suitable posture), *Pranayama* (discipline of 'bio-energy' and respiratory system) and *Pratyahara* (abstraction). These practices, in addition to many others, were adopted by the Yogins who found them suitable in meeting their needs. The practices evolved and developed in the course of time, separately or cumulatively, came to be known as Yoga.

The word *Adhyatma Yoga* (the technique of meditation) occurs in the *Kathopanishad* (II. 12). It is very difficult to ascertain from the *Kathopanishad*, what Yama, the God of Death, meant by it. The word Yoga comes from the root 'Yuj' meaning to join or unite. It was used in the sense of yoking horses, bullocks, etc. Later on the word Yoga developed into a complete *sashtra* and today it has a wide meaning. Yoga

as used in *Kathopanishad* was in an early stage of development and connoted a positive aspect of meditation. Contemplative exercises were meant for the attainment of higher states of consciousness. This concept had a great vogue at the time of the foundation of Buddhism.

In due course of time, Yoga developed into a system. The actual period when it was systematized cannot be determined with exactitude. The age of Patanjali's 'Yoga Sutras' cannot be fixed with absolute certainty, though Patanjali has been generally regarded as the founder of the Yoga System. Patanjali, the author of 'Yoga Sutras', was considered to be the same as Patanjali, the grammarian, and the author of the *Mahabhasya*, who lived in the second century, B.C. In any case, the Yoga System in the main is essentially older than the *Yoga Sutras*. We find the techniques of yoga prescribed in the *Sutras* almost completely developed at the time of *Maitri Upanishad*, an earlier text.

Patanjali presumably collected the facts about the then existing knowledge of Yoga and prepared his 'Yoga Sutras' consisting of brief sentences which consequently were not easily intelligible. Therefore Vyasa wrote a commentary on them, but this too was difficult to understand. So more commentaries followed from time to time. One of the later commentaries was the 'Yoga Varttika' by Vijnana Bhiksu, a learned student of Yoga with an ardent religious zeal. He had an original approach.

Patanjali gave nothing new. He presented both the Yoga ideology and Yoga technology in a basic form, which claimed wide acceptance by almost all the schools and traditions of Yoga which had come into existence over a long period. Differences did arise in respect of Yoga ideology but basic technology remained more or less the same, though simplified, softened or shortened or further elaborated by the Yogins as it suited them. The various authorities had in the beginning differences regarding the number of the *angas* (accessories) of Yoga, but later they all agreed on the eight *Yogangas*. These eight accessories as laid down by Patanjali are: (1) Yama (conditioned Yoga behaviour, both personal and social); (2) Niyama (attitudes sublimated to Yoga norms); (3) Asana (physical discipline); (4) Pranayama (discipline of 'bio-energy' and respiratory system); (5) Pratyahara (abstraction); (6) Dharana (concentra-

tion); (7) Dhyana (meditation); and (8) Samadhi (consciousness absolute). The first five of these are known as *Bahiranga Yoga* (external yoga) and the latter three as *Antaranga Yoga* (internal yoga). The former provide a psychosomatic approach to the solution of human problems and the latter are calculated to contribute to the psychic. By following the eight accessories a man will be able to rise above his animality and evolve himself as a higher being. He will be refined at all levels of his consciousness and get rid of his impurities—both physical and mental. This will pave his way to the highest discriminative knowledge.

Yoga has its basic naturalism. It is a science in itself. It has its own technology. Whether one is a believer or non-believer, it does not matter. The scientific techniques will yield results. The process of phenomenal creation, preservation and destruction continues in the cyclic order. A Yогin does not have to bother whether there is some special Entity to interfere with it or not.

Yoga follows in the footsteps of Samkhya, which is based on the law of Karma according to which one is rewarded or punished through one's own actions and not by any Soul Absolute. But there are in the world both believers and non-believers in God; hence the two schools of Yoga—the theological and the scientific. Students belonging to either school are helped and benefited by the yoga techniques and their individual attitudes are not disturbed at all. In fact, Yoga recognises humanity as one, and therefore leaves the choice of belief or non-belief to each individual concerned. This has led to two traditions of Yoga—the theistic and the non-theistic (Saisvara and Naisvara). The two traditions struck a compromise and the metaphysics of Yoga ideology accommodated both the views, but the classic Yoga technology was unchanged.

However, the concept of a special Entity, the Soul Absolute or the Immaculate Self, was introduced into Yoga and became the concept of God. There grew three categories of Yoga.

Under the first came the Bhakti Yoga, Shaivayoga, Shaktyoga, Namayoga and Tantrayoga, all of which advocated and preached the existence, not only of God but also of different gods and goddesses. This came to be known as the theistic school of Yoga.

The second category included the purely metaphysical systems of Yoga, namely, the Patanjalyoga, Jnanayoga, Vedantayoga and several others accepting God with their specific end in view.

Under the third category fall the Samkhya, the Buddhist and the Jaina schools of Yoga, which rejected the very existence of *Ishvara* (God) but accepted the Yogic practices and teachings. The followers had their own individual goals, in no way inferior to those attainable through the other categories. Buddha, Mahavir and similar other Yogins have been widely acclaimed and universally accepted as great Yogins.

Though the idea of God was introduced in Yoga, it was far from being organically interwoven into the system. Even the passages in 'Yoga Sutras' which mention *Ishvara*, not only stand loosely, being unconnected with the rest of the text, but even sound somewhat as contradicting the aim and the content of the Yoga system. In fact, the purpose behind the inclusion of the concept of God in Yoga was merely to satisfy the theists.

Vijnana Bhiksu holds a rather different view. He hardly thinks of Samkhya as well as Yoga being atheistic. He explains away the atheistic statements in Samkhya and declares them to be mere exaggerations. Though he admits that a true yogin possessing the requisite qualities combined with true knowledge can achieve his salvation even without a belief in God, Bhiksu in his characteristic manner analyses and states that *Purusha* (spirit) in Samkhya is a mere spark of *Ishvara* (the Absolute), God. According to Bhiksu the reality of *Prakriti* (matter) and *Purusha* (spirit) is the reality of God. Their position is one of inseparability. They are one, just as milk and water are. Bhiksu earnestly believes that '*Ishvara* is of the essence of consciousness absolute, always free from limitations, devoid of undesirable qualities of afflictions, free and qualityless. We are of the same nature as *Ishvara* but are enmeshed by our own intellectual qualities and are in a pitiable condition. *Ishvara* Himself, an ocean of love, is besought to free us through His grace by drawing away the net of feelings that bind us.'

Since Yoga embraces God, prayer and meditation appear synonymous. The theistic traditions of Yoga emphasize prayer and they find prayer easier than meditation. The follow-

ers of Bhaktiyoga, Nadayoga and Mantrayoga, for instance, attach much importance to prayer, though in traditional Yoga, prayer is neither compulsory nor substantive, it being a means for concentration only. Prayer is preferred because the universal need of the human heart proves prayer to be definitely more powerful than the logical reasonings of philosophy and Yoga. The naturalism of Samkhya and the pure metaphysics of Yoga-Vashistha or Vedanta or any other similar school seldom attract the heart. To them the *Gita* or similar texts allowing and preaching prayer are more appealing. Many *Sadhakas* (followers) have experienced that a diffused mind or a disintegrated personality finds improvement through prayer coupled with the regular observance of the norms advised by Yoga.

Traditionally there are four major categories of Yoga: Mantrayoga, Hathayoga, Rajayoga and Layayoga. All other yogas having different names fall under one or the other categories. Some of them are a mere repetition of certain other yogas, which hardly differ from one another except for their having separate names and their own claims.

Over a hundred schools of Yoga have been recognised as such through various Yoga texts in which they are referred to and even discussed. Almost eighty of the known schools of yoga owe their origin and existence to different yogic texts, documents and various philosophies based on or related to them. More than twenty schools of yoga, as they are known, are actually sub-sections, with little variations from the original.

All the schools of Yoga have generally accepted the methodology of Patanjali, but each lays emphasis on its chosen phases of discipline and brings into play the other methods as well. Each has its own schedule of action.

Mantrayoga prescribes chanting and repeating of Mantras, the mystic formulae consisting of words and counting of beads. The followers of this type of Yoga are required to be very particular about the names and forms of the deities with whom they identify their *Sadhana*. They are so strict about pronouncing the mantras correctly that they would never concede even the slightest deviation in pronunciation of the consonants, vowels and syllables. They seek to achieve their goal through their method only.

The votaries of Hathayoga claim to gain all achievements with the aid of the body at various biologic levels. They feel assured that they are fully conversant with human energy which can endow them with miraculous powers and they seem to realise the importance of the knowledge and experience of *Pranayama* (bio-energy) and its complex network and dynamics.

Rajayoga advises the yogin to proceed on the path of the Highest Reality with the aid of the mind at the various levels of higher consciousness. It calls upon the yogin to practise restraint of all logical processes and keep in check the outgoing functionings of the mind, as this will enable him to come into direct and intimate touch with Reality.

Layayoga invokes the traveller on his path to proceed with the aid of sound at its various levels of vibrations, so that he can reach his final goal through the soundless sound (*Anahatanada*).

An enlightened student of Yoga may note that the ingredients of Hathayoga and Rajayoga combined, form almost a complete technique which can take a yogin to the highest.

Bhaktiyoga, Karmayoga and Jnanayoga have occupied pride of place in the world of Yoga and philosophy. These three have, in fact, added grace and glory to the path of Yoga.

Bhaktiyoga gives preference to the path of sublimating the emotional life through Yoga. It recommends prayer as a means to emotional and psychic elevation. It demands total surrender of the yogin or devotee to the will of God. Bhaktiyoga considers the role of prayer as predominant. The Sadhakas of a sentimental or emotional temperament can seek and attain the Ultimate through this path of divine love and grace.

Jnanayoga is suited to the intelligentsia because they rely on reason and higher intellect and aim at gaining discriminative knowledge which they expect to equip them for their ascendance to the Highest. Naturally, such seekers are interested in the study of high philosophies and more subtle subjects. They seem to believe that to know Him is to be Him.

Karmayoga is the path of action. It finds response from among those who are confronted with the dire realities and the struggles of life. Let us see here what the *Gita* has said. Shri Krishna told Arjuna that the Self could be realised through action (Karmayoga) which should be performed only in the

fullest spirit of altruism-cum-detachment. This He named *Nishkama Karma Yoga*. He taught that one should rise above the pairs of the opposites (*Dvandva*), which mean pain or pleasure, failure or success, loss or gain, and that all of these should be accepted by man with equanimity of mind (*Samatva*). The equanimity of mind can be cultivated by and developed through habitual indifference towards the results of one's actions. The *Samatva* leads to *Kausalam*, which is the state of dexterity, and to *Viveka* which is the sense of discriminating between virtue and vice, the good and the bad. Having achieved the two, one gets beyond *Raga*, which is attachment to the fruits of the *Karma* (action). Such an evolved man discharges his normal duties with devotion and integrity and does not care at all for the results of his actions. He surrenders his self to the Ultimate, personified God, and sublimates his emotions, passions and feelings. Thus he conquers his lower tendencies and raises himself to a higher plane where he can come in touch with the higher self (*Paramatman*). Even at this stage he performs his duties, but this for the sake of duties only. Such a man, according to the *Gita*, is in union with *Paramatman* and is called a *Yogin*.

Tantrayoga is important in its own way. It invokes the worship of the deities through the employment of the mantras and assures of magical and miraculous powers. In fact, certain Buddhistic and Jain concepts contain the seeds of Tantra. They provided liberty and licence to those who sought supernatural power and enjoyment. The system of Tantrayoga has influenced many minor schools. Many believe that it did not spare even the major schools.

Whatever the number of schools of Yoga, its basic technology has remained the same, unaffected and uniform. In fact, the individual, by nature, seeks such methods as will suit his temperament since he has his own personality complex. He selects from the various components what suits him and his thinking; hence the origin and development of sectarian Yoga concepts and techniques and the multifarious schools. Though Yoga is nonsectarian, different sects and sub-sects did come into existence. They had their own presentation and displayed their individuality.

REVIEW OF RECENT LITERATURE ON YOGA

B. A. RAO

RAO, B.A.: Born 1931; B.E. (Mech.), D.I.I.Sc. (A.E.); obtained C.Y.Ed. from The Yoga Institute, Santa Cruz, Bombay; has been an earnest student of yoga.

The need for understanding and practising Yoga is growing in proportion to modern man's inability to solve the multifarious problems covering all aspects of his life. Consequently, Yoga is being taught today at various institutions in India and abroad. Perhaps the most important aspect of the subject is to consider whether Yoga can be brought within the reach of the common man so that the latter may derive the greatest benefit from it.

The author of this paper has had occasion to go through several books on yoga practices written by yogis mainly from Andhra, Mysore, Bengal, Assam, Madras and Kerala. More than thirty books were studied with the object of being able to ascertain what processes were actually adopted and what innovations were recommended at various yogic centres. Some of the important facts as revealed by this study are summarized thus:

1. *Suryanamaskaras* have formed part of yoga courses at certain yoga centres and these have been recommended for practice along with yogic asanas. As *suryanamaskaras* are not included in traditional yoga practices, this is an important variation worthy of attention.
2. Sun-bath, water-bath, fasting, dieting, massage, etc., have also been combined with yogic asanas at several yoga centres and are freely mentioned in their literature.
3. At some centres yogic asanas have been taught in the form of mass drills. Since traditional yoga is supposed to be taught to individuals after taking into account specific individual requirements, this too is a major innovation.
4. From the literature published by some of the centres it would seem that purely repetitive physical exercises, such as *dandas* and *baithaks*, are being taught. Such exercises, it must be noted, do not come within the purview of yoga at all.

5. Some literature on yoga is replete with recommendations of new asanas and some yoga centres have introduced some of these new practices not well known in traditional yoga books; for example, *Vishwamitrasana* and *Bharadwajasana*.
6. Yet other centres have introduced quite difficult traditional asanas, like *mayurasana* and full *chakrasana*, straightaway for the beginner.
7. There are yogic books that mention yoga practices which are almost like limb-twisting and may prove injurious to the uninitiated.
8. At certain yoga centres the breathing rhythm is combined with yogic asanas. Some recommend that while performing asanas, inhalation when stretching and exhalation when contracting should be the general rule. However, in a few yoga works this breathing rhythm is reversed and inhalation with contraction and exhalation with stretching is suggested.
9. In some books, particular asanas are recommended for the cure of particular diseases and their methodology has been developed on that basis. Pranayamas and mudras are treated in so casual a manner as not to be of much help to the beginner.
10. Some works on yoga do not consider practical processes like asanas, but discuss subjects such as Raja Yoga, Kriya Yoga, Bhakti Yoga, etc. Biographies of great yogis, anecdotes of sages, discourses and philosophical statements and mystic formulae also form the subject matter.

My study of various publications reveals that while yoga has been accepted generally in India and to a certain extent all over the world as a health-giving measure beneficial to mankind, there has been no consensus on how it should be taught; also there does not appear to be a full scientific appreciation of how yoga benefits man. There is an over-emphasis on the physical culture aspect of it.

Further, it is seen that there has been no general agreement on yoga as providing the total education of man. While a few centres have accepted and uphold the view that yoga is a way of life, many others regard it more as physical education and have tried to teach it accordingly in the sense of gymnastics, drill, etc.

Similarly, yoga as a training for the individual has not apparently been stressed at many yoga centres. While doing

yogic asanas it should not be forgotten that each practice has to be done with full awareness, because it not only enables us to do the practices well but takes us to the next step in yoga, *yogah karmasu kaushalam*.

It is also noted that an easy-to-difficult gradation of asanas has not been developed by the yoga centres. If yoga is to have an appeal for people generally, it is most important that it should be taught in a simple way so that they are able to learn with ease, going steadily to higher practices from the easier ones.

Another important observation is that the attitude of the mind during the practices has not been given sufficient importance; nor has it been clearly explained. Yoga differs from other physical exercises inasmuch as it is non-competitive and non-aggressive. Hence the asanas learnt are for the individual's own development. One must see how well one performs them, and not compare one's performance with another's. This is so important an aspect of yoga, especially in our competitive world, that it is indeed most surprising that many yoga centres have not thought fit to elaborate on this aspect and to show what yoga really stands for.

Nevertheless, there seems to be some agreement on one point, namely, certain types of asanas are generally recommended so that, though the reader of yoga literature is faced with much diversity, some common 'types' of practices keep occurring. Among these are:

1. *Meditative asanas*
Padmasana, siddhasana and vajrasana.
2. *Posterior stretching asanas*
Yogamudra and paschimottanasana.
3. *Anterior stretching asanas*
Chakrasana and ustrasana.
4. *Spine-twisting asanas*
Ardhamatsyendrasana and vakrasana.
5. *Asanas producing abdominal compression*
Pavanamuktasana and mayurasana.
6. *Asanas which affect extremities*
Bhadrasana and utkatasana.
7. *Asanas producing introversion or relaxation*
Savasana and makarasana.

The writer feels that a yoga course in asanas covering the above classification would perhaps be sufficiently comprehensive for a beginner in yoga. Such a course should be a good starting point. At the same time, the caution that needs to be taken while practising from books is that only the simplest postures may be selected at first.

YOGIS ANSWER QUESTIONS

Question:

What system or systems of yoga or what aspects of the different systems would you wish to see introduced in educational institutions?

Answers:

Prof. Harikishan Das Shrimali

This depends upon the level of education of the students. During the primary stage only the basic yogasanas may be taught, while at the secondary or university stage the students should learn yama, niyama and the other steps of the eightfold path of Patanjali yoga. The different systems of yoga, though they all aim at self-realization, suit different types of mind and must be selected accordingly.

Dr. Swami Gitananda

The practice of asanas, kriyas and pranayamas helps to achieve a state of physical well-being without which the inner aspects of yoga cannot be realised. The yoga system largely based on isometric activity develops a co-ordination between mind and body through the control of energy and produces stamina and post-exercise energy not found in any of the modern methods of physical education. Therefore while Hathayoga is the obvious choice to begin the study of yoga with, every attempt should be made at the same time to bring Yama-Niyama into focus in a practical sense. The higher aspects, such as the Samyama of Rajayoga, Layayoga and Tantra, may be prescribed for study and research in institutions of higher learning.

Dr. Dev Vohra

To a great extent introduction of Hatha Yoga with asanas, pranayamas and simple kriyas as part of personal hygiene should suffice to ensure physical development. Yama and niyama

may be introduced indirectly as part of Moral Education which in most institutions is included in the curriculum followed.

There is not much difference between the various systems of yoga insofar as the objectives and motivations are concerned. Whatever difference there is lies in the technique or methodology determined by differing human aptitudes and inclinations. The result, i.e. health of body, equanimity of mind and enlightenment of soul are shared by all the systems of yoga alike.

Dr. Pandit Kanniah Yogi

Devoid of yama and niyama of Patanjali there is no yoga but only gymnastics. I am convinced that asanas and pranayamas should aim ultimately at a higher attainment leading on to dharana and dhyana. Similarly, upasanas, japa, etc., of the other systems of yoga may be adopted to suit the mental receptiveness of the seeker, the objective common to all the systems being self-realisation.

Prof. J. K. Jain

Meditation, which is common to all the systems of yoga, is the most important aspect of yoga which should be introduced in education as it becalms and strengthens the mind and unfolds its latent powers. For any system of education, a tranquil and healthy mind is the foremost requisite; hence, any training which makes the mind a more sensitive and efficient instrument should be given the utmost importance. For success in meditation, steadiness of posture is essential. Elementary breath-control also helps. So some training in asanas and pranayamas should be imparted. As far as yamas and niyamas are concerned, they cannot be imposed from the outside without involving the student in a conflict. If he is able to meditate regularly, yamas and niyamas will arise spontaneously.

Asanas, kriyas and pranayamas do no doubt help but an inordinate emphasis on them, to the exclusion of what Patanjali calls 'internal yoga', reduces yoga to a travesty. Besides, there is a system of yoga known as Siddha, Kundalini or Sahaj yoga, in which the above practices do not have to be learnt; they happen of their own accord, as it were, to the practitioner. The asanas and kriyas provoked by such yoga do, of course, help

greatly in purifying the nadis (nerves) and making the mind one-pointed.

P. P. Janardan Swami

Those aspects of yoga which are suitable and easily taught should be introduced in educational institutions. The yamas and niyamas of Patanjali were intended not only for yogis but for all people. However, these need not be made a condition precedent to the study of yoga. The two main systems of yoga are the Hathayoga and the Rajayoga. In the latter the yoga objectives are achieved by the training of the mind, by making it more and more subtle. The mantra yoga, laya yoga, etc., are all parts of Rajayoga, and not different systems. The same objectives are achieved in Hathayoga through the practice of asanas and pranayamas. There should be a gradation of yogic practices to suit the students of different ages and of different physical conditions. There is no age limit when the teaching of yoga should begin.

Prof. A. S. Rangacharya

Yogic education should be integrated by taking the best from all the systems and evolving a cogent scientific system which will help to develop all aspects of the pupil's personality. The various systems of yoga lead to the super-conscious state or samadhi, the beginning and the end of all religion, and the Aparoksha Jnana which brings about in man the right social behaviour or spiritual conduct.

Prof. U. A. Asrani

I think we should introduce the following in educational institutions:

(a) Social Service in the spirit of Karma Yoga in all classes from the primary to the graduate stage; even post-graduate study and research should be partly motivated that way. This should be, however, an extra-curricular activity, voluntary for individual students or teachers, but compulsory for the institution. By way of an incentive, additional grants may be given to institutions for this purpose for some years and certificates of merit awarded to individual students and teachers.

(b) Every school should have a short Assembly Period starting with a brief secular type of prayer and concluding with instructions on honesty, mutual goodwill, co-operation, sanitation, hygiene, proper discharge of duties, presentation of rights in a peaceful and cooperative atmosphere, etc. (*Sadachar and Bhakti*).

(c) Simple Hathayoga practices after proper medical check-up.

(d) Towards the end of the high school stage or from the beginning of the college—age of adolescence—it would be desirable to introduce moral instruction in general on the basis of what is called Humanistic or Evolutionary Ethics, which implies that whatever contributes to the cultural evolution of man and his consequent survival as a species is virtue; there should also be an exposition of the dangers in a life of unrestrained hedonism. Further, we should at this stage impress upon the minds of youth the importance of Mystic Effort (*Sadhana*) leading to an inward source of strength, maturity and blessedness. I believe in the principle that nothing should be given to a pupil until he feels the need for it. According to Jung, at least in the West, the inner complexes begin to affect people at the age of 35-40 and then the need for some type of religion is felt. Hence I think that the initial Sadhanas of Jnana Yoga, namely Viveka and Vairagya, should not be introduced at an early age. Let the child and the youth face realistically the challenges of life and bear the tensions involved in the process. As they grow, the inner tensions will tend to become unbearable. That is the time when they should be introduced to the practices leading to a tensionless and complexless mind. But individuals vary in temperament, and in circumstances. Some may have unbearable tensions, even in youth, and may seek a mystic path; many young men actually do! So it is better to provide to the youth in college—only as a part of general knowledge and culture—a view of Mysticism as modern psychology sees it. We should also warn them against the generally prevailing psychosomatic diseases caused by Internal Tensions, as well as against the risks of a 'permissive' sex life.

PART II
YOGA AND EDUCATION

MODERN CHALLENGES AND YOGA EDUCATION

DR. SATYA PAL DUGGAL

DUGGAL, S. P.: Born 1931; obtained M.Sc. in Chemistry (1952); M.A. in Sanskrit (1953); M.Ed. (1955); also Vijnana Ratna (1951), Sidhanta Vacaspati (1952), Sahitya Ratna (1954) and C.T.Y. Ed. in 1962 from The Yoga Institute, Santa Cruz, Bombay; initiated in 1965 by P. Sada Siva; did S.Ed. from Wisconsin State University, Superior (1968) and Ph.D. from University of Michigan (1969). He is now Principal, D.A.V. College of Education, Abohar; contributed articles on Yoga and translated into Hindi Yoga Physical Education by Shri Yogendra.

The Crisis of the Technical Age

Human civilization is passing through a phase of development. The neo-technique age (Brown in his *Psychology of Industry*) has given way to the nucleo-technique age, the age of space travel, nuclear energy and computers. There seems to be literally no limit to the power and energy which may be extracted out of matter—either for constructive or for destructive ends. ‘Each of the different periods of technical advancement contributed to material prosperity and happiness of mankind in varying degree. While doing some good, each industrial age has done great harm and evil, so that the good it has done is much less appreciated than it should be by thinkers, philosophers, poets, artists and writers.’¹

Dr. Carrel aptly raises the question: What is the good of increasing the comfort, the luxury, the beauty, the size, and the complications of our civilization, if our weakness prevents us from guiding it to our best advantage? It is really not worthwhile to go on elaborating a way of living that is bringing about the demoralization and the disappearance of the noblest elements of the great races. It would be far better to pay more attention to ourselves than to construct faster steamers, more comfortable automobiles, cheaper radios, or telescopes for examining the structure of remote nebulae.²

The Root Cause: Sensate Culture

Pitrim A. Sorokin raises the question as to why contemporary man—so successful in his scientific and technological

achievements—has not prevented the disintegration of his sensate culture and his own degradation and tragedy.

He is of the view ' that modern sensate culture emerged with a major belief that true reality and true value were mainly or exclusively sensory. Anything that was supersensory was either doubtful as a reality or fictitious as a value.'

The major premise of the sensory nature of the true reality and value is the root from which has developed the tree of our sensate culture with its splendid, as well as its poisonous, fruit. Its first positive fruit is an unprecedented development of the natural sciences and technological inventions. The first poisonous fruit is a fatal narrowing of the realm of true reality and true value.³

Educational institutions are reflections of society. The social conditions are indicated in the relationships in schools and colleges. The conditions in the schools of the United States of America may be inferred from the findings of a survey conducted by the National Education Association of the United States of America.

' Organized strikes or demonstrations have become a well publicized vehicle for student protest against teachers, administrators, or school regulations. About 4 per cent of the survey respondents said that they knew of one or more demonstrations in their school during school hours. In addition, 3.4 per cent recalled such demonstrations outside school hours.'⁴

Educational sociologists are concerned about the present state of affairs. It is hypothesized that the unrest in educational institutions may be due to permissiveness, psychologized culture, family pathology, anxiety in learning, adolescent nature, early maturation, too moral younger generation, racial confrontation, deterioration in the quality of life, political hopelessness, present technology, drugs, economic hopelessness, lack of student participation in management, irrelevant curriculum, gap in theory and practice, etc.⁵

Tensions and Tension Reduction

Our social life at present consists of ceaseless strife and struggle—between individuals, rival groups, regions, communities, nations. There is almost a continuous war of nerves instigated by political ideologies, economic competition, struggle for

markets, formation of power groups or blocks, social communal or regional factors. Tension is the hall-mark of life today. A number of means of tension reduction are in operation today. Patrick mentions play, laughter, profanity, alcoholism as means to tension reduction. He asserts: 'The high tension of modern work-a-day life must be periodically relieved by the return to primitive form of behaviour.... Periodically, however, man seems to need a deeper plunge into a primeval state, and this is war.'⁶ This is a measure of the political hopelessness in the present situation.

Drugs have been used throughout human history as means to tension reduction. Asrani considers the voluminous amount of research done in mind-changing or consciousness-expanding drugs, like L.S.D., during the last two decades is of considerable interest in this connection. These drugs induce mystic experiences, like visions, cosmic consciousness, the fading of self-nonself boundaries, witnessing the body as a separate self, etc. This research also utilizes the subjective drug experience alongside objective studies of various types.

These drugs sometimes produce ruinous results, chiefly in the hands of amateurs. Hence Governments have considerably restricted their distribution.⁷ There are apprehensions about the genetic dislocations caused by the drugs.

Sorokin's Solution

Sorokin suggests the following five steps as the way out and beyond:

1. As deep and as prompt a realization as possible of the extraordinary character of the contemporary crisis of our culture and society.
2. An unequivocal recognition that the sensate form of culture, with its major and minor premises, is not the only great form of culture and that this is not free from many defects and inadequacies. Ideational and idealistic forms in their own way are as great as the sensate form.
3. When one of these forms ages and begins to show signs of its creative exhaustion, as they all do after some period of their domination, a given culture must, in order to continue its creative life, shift to another basic form of culture—in our case, from the agonizing sensate to the ideational or the idealistic

or integral form. Only such a shift can save culture from a complete disintegration or mummification. This shift should not be opposed, but should be enthusiastically welcomed as the only escape from a mortal agony.

4. The concerted preparation for the shift implies the deepest re-examination of the main premises and values of sensate culture, rejection of its superannuated pseudo-values and re-enthronement of the real values it has discarded..... Man is not only an organism but is also a bearer of absolute value... Since man and his values are sacred, the relationship of man to man should be guided by sublime love, as the categoric imperative.
5. Such a transformation of the mentality of Western culture must naturally be followed by a corresponding transformation of social relationships and forms of social organization... But there must be a change of the whole mentality and attitudes in the direction of the norms prescribed in the Sermon on the Mount.⁸

It may be said that the major issue is to replace the present system of values and present way of life by a more integrated view of life. Problems of physical and mental health generated by the present urban, sensate culture will be resolved automatically.

A Comprehensive View of Reality

The new system of values must be comprehensive—based on pan-plectal principle. It implies universal inter-wovenness or inter-relatedness. It is a manifestation of man's engulfment in existence.⁹

The Total Man

Man may be described as a complex of five birds, or five-pointed stars, one within another. In this picture, the dichotomy is resolved, and some kind of mechanism is defined which makes us aware of our goal, our divinity and our immortality. These five sheaths or layers of human existence are: The food man (*Anna Maya Kosha*), the breath-man (*Prana Maya Kosha*), the mind-man (*Mano Maya Kosha*), the intellect- or reason- man (*Vijnana Maya Kosha*) and the bliss-man (*Ananda Maya Kosha*).¹⁰

Change of Attitude and Yoga

The realization and appreciation of the reality as described above requires a change in attitude. This is possible through certain experiences that man does not ordinarily have. William S. Kroger states 'The Yoga or Y-State of hypnosis is characterized by a more profound abstraction state... This Y-State is particularly suitable for auto-hypnotherapeutic techniques. During self-reflection, self-absorption, self-contemplation or whatever else one wishes to call autohypnosis, the deep meditation leads to insight, self-realization and tranquillity. This is due primarily to the increased concentration, the turning of attention on the self, and increasing receptivity to positive, constructive and healthy ideas. Where these are repeated again and again, they replace negative, destructive, harmful ideas or thoughts.

In other words, corrective emotional processes are greatly speeded up. Also, viewing the self with greater objectivity (insight) allows a better appraisal of one's needs, and this leads to greater understanding (Self-realization).¹¹

Kroger, emphasizing the importance of Yoga further states: 'However, I have observed that those who are well conditioned in Yoga do far better than deeply hypnotized persons. It is conceivable that deeper stages of relaxation and concentration more successfully mobilize the adaptive responses. This mechanism appears to tap the "forgotten assets" or hidden potentials that the sick person ordinarily is not able to call upon to facilitate recovery.'¹²

Mystic Experience

The peak of Yogic experience is often described as mystic experience. Dr. Carrel remarks, '...but nobody should ask whether mystical experience is true or false, whether it is auto-suggestion, hallucination or a journey of the soul beyond the dimensions of our world and its union with a higher reality. One must be content with having an operational concept of such an experience. Mysticism is splendidly generous. It brings to man the fulfilment of his highest desires—inner strength, spiritual light, divine love, ineffable peace. Religious intuition is as real as aesthetic inspiration. Through the

contemplation of super-human beauty, mystics and poets may reach the ultimate truth.¹³

Dhyana Yogi, Dr. Mohan Singh Diwana—Sadaa Siva, correctly observes that the mind controls the body. The body can be exercised by simply attending to different parts of it. Concentration on the vital centres of the body tones up the physiological systems with remarkable effects. The results are miraculous if a teacher like Dhyana Yogi Sadaa Siva initiates one in Dhyana meditation. One has to be a deserving pupil to have the Grace of the Teacher. It can give one the living experience of the sublimation of instincts.

Roga, Bhoga and Yoga

But most people take to yoga through their physical aspect of existence because of its physical curative value. They are generally reluctant to go ahead with it and accept it as a way of life. We cannot make any significant progress in the maintenance of sound health by a limited physical approach. An individual habituated to *bhoga* way of life, i.e., living at the instinctual level, a devotee of sensate culture, is likely to take to *bhoga* or sensory pleasures more vigorously than before on regaining health. This may lead him to *roga* (disease) again. This concept of Yoga does not break the vicious circle. Like a medical practitioner interested in the volume of his practice, this form of Yoga may thrive on the prevalence of disease. We do come across people who seek such Yoga as may not impose any restrictions on their personal life. They want Yoga without yama and niyama. But Yoga demands and assures health based on a healthy way of life and not on frequent and indiscriminate use of drugs and tonics. The natural state of the physiologic system is the healthy state. Let us create that natural state and preserve it in our own interest. Yoga postural training, yoga hygiene, and rhythmical breathing are helpful in restoring physical and emotional balance. Every individual can improve his efficiency at all levels—including problem children and mentally retarded children. Yoga demands 30 minutes a day. It is as simple as that. But do we have these 30 minutes to spare?

To sum up, new material developments are likely to upset the balance of forces. Human ingenuity lies in restoring the

balance rather than accepting the imbalance as the normal state. Modernism has become synonymous with imbalance, tensions, stimulations, patients and doctors. Human society must make an advance in the mental-spiritual life corresponding to scientific or technological advancement, if man is not to continue to behave as a slave of the gadgets—his own creation. Yoga does not deny an individual the privilege of using new tools but tries to develop the faculty of using them for individual and social good. Yoga can fill in the gap created by the changes in our physical and social environment. Yoga is practicable, yoga is teachable. Pray for His Grace for the Teacher and the mystic experience, or else make a start with the flesh—with the physical. Self-discovery may begin with the discovery of the physical self.

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YOGA AND THE PURPOSE OF LIFE

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To the modern youth, to act in a particular manner, simply because the Scriptures have so ordained, or because the elders have thus desired, appears ridiculously old-fashioned. Youth today is adventurous, prepared to start new ventures in pastures hitherto barred. He is open-eyed, observes things himself, does not take them on faith. God no longer appears to frown, even on the so-called Believers, when they go astray; nor does He *invariably* favour, by a capricious turn of events, in response to devout prayers. There appears to be only a Law in the processes of Nature, and that seems to work, without any interference from the Deity, if any such happens to exist. Natural Laws appear to be amoral. Moral codes set by a particular society are not so sacred as to deserve respect without reflection or demur. Different societies have different codes, and changes of circumstances demand a constant reconsideration.

'If God is dead, everything is permitted' is an old well-known remark. Modern young society tends therefore to become 'permissive'. Instincts require *personal* satisfaction; even if that satisfaction has to be secured at the expense of somebody else's satisfaction, it does not matter. Competition, conflict, war and bloodshed are all consequently permitted, if they happen to be needed for a particular satisfaction. Materialistic Hedonism is the consequence—live for personal satisfaction; there is no other purpose in life; and there need be no mental reservation in this; nor should any moral restrictions be imposed. Sex is one of the strongest human instincts.

Why should any artificial social code stand in the way of its satisfaction? Hence promiscuity is not inherently wrong. That is how the modern youthful thought appears to run.

It is no use simply condemning such tendencies of the young as unsocial or sinful. In this age of science, rationalism and pragmatism, they have to be convinced that these tendencies violate some laws of Nature, and that what we of the older generation regard as right is reasonable, scientifically supported, and to man's individual and collective advantage.

Our appreciation of what Biology teaches man and how a knowledge of human psychology can benefit us, lags far behind our advances in modern technology. We do not realise that individual plants or animals have but little importance in the terrestrial biological evolutionary drive. Nature sacrifices individuals by millions (e.g., flies, moths, mosquitoes, etc.) in the hope that some one, perchance, may 'mutate' in such a manner as to ensure the survival and advance of that species. The individual ego which we as men hold so precious, appears to have but little value for Nature. It is the species as a whole, or rather the entire Evolutionary Drive on Earth that appears to be the Real Entity.¹ Individuals, however great, are but passing bubbles or ripples on that Unending Stream. The blood corpuscles in our bodies have also independent lives, in a sense; but their lives are all subservient to the life of the entire organism—the Human Body. When a disease germ attacks the body, blood corpuscles rush in multitudes to fight against it, and to die in that fight if necessary. We individuals—man, his groups, nations, and political ideologies, all included—are like blood corpuscles in the Big Organism—the Evolutionary Drive. Our lives, the lives of even the greatest amongst us, and of our nations and cultures, though apparently independent, are really subservient to the interests of that Big Organism.

Psychologists tell us that man's individuality—the I, the Ego—is not born with man. It is developed during the first few months of life.² Later on, it goes on adding individually and culturally a lot of conceptual elements and memories round itself—e.g. 'I am great'; 'I am poor'; 'I have a wife and a son'; 'This is my friend, and that my foe'; all sorts of prejudices, prepossessions, creeds, etc. All of them more or

less collapse at death, like a house of cards, except for a few surviving memories, in a few exceptional cases.

Human instincts and the drive for their satisfaction are also natural; they are biological. Nature has through them played a trick on man, as on all other animals, so that he may work for food, for shelter and for the propagation of his species. Human culture has however learnt how to whet and stimulate those natural instinctive needs, and to make them assume the form of artificial appetites that are limitless. Animal instincts have automatic natural brakes, built neatly within themselves; human appetites have none.

But biologists tell us that with Man, Evolution took a new 'Emergent Leap' forward. Man is the first discriminating and choosing animal; he does it on the basis of progressively accumulating knowledge. Thus he can consciously control and regulate his instinctive appetites so as to keep them within the limits of natural needs, if he so desires. All animals, up to man, could help the Evolutionary Drive by only accidentally successful mutations. In man that Evolutionary Drive has acquired a conscious co-operator who can not only consciously regulate his instinctive appetites but can further so direct his conduct as to ensure for his species the chances of survival and forward advance. Here is man's great opportunity; he gets a Purpose. Instead of 'regressing' to the mere instinctive stage of lower animals, further deteriorated into unlimited instinctive appetites, man can, if he so wills it, develop into some sort of a Superman—a new and noble purpose, a bright future for the whole of humanity.

It is a pity that the science of human psychology, our knowledge of our own inner selves, has lagged hopelessly behind our other sciences and technologies. Ancient mystic systems did no doubt use with marvellous success psychological and physio-psychological techniques, for man's cultural advance. But secrecy and narrow ideological and philosophical systems associated with them did not contribute to a scientific outlook in them. They tended to become instead, some type of rare transcendental knowledge-cum-art, reserved for the fortunate few. Modern psychology also, in its pursuit of clear objectivity as in positive sciences like Physics and Chemistry, studiously restricted itself either to merely external behaviourist

studies or to clinical treatment of cases of insanity. It is only within the last decade or two, that the Third Force in Psychology—the Humanist Psychology—has emerged and is claiming respectful attention from psychologists. An advance of human personality to superb psychological health, to Self-Actualisation to Fully Functioning, to Creativity, and even to Transcendence and Trans-Personal States, are all included in it. A. H. Maslow, one of the first-rank American psychologists, is in the vanguard of this new movement; and he urges very strongly that in these studies a study of the subjective experiences of ordinary man, as well as those of mystics and mahatmas, should also be included.³

The stress of modern life, in spite of prosperity, plenty and diversions and entertainments galore, and the increase in the incidence of mental diseases have also been the subject of serious psychological studies.⁴ Sense-instincts cannot always be satisfied; so satisfactions and dis-satisfactions alternate. Stimulated instincts, assuming the form of never satiated appetites lead to luxurious waste. Intemperance may cause disease. Besides, these appetites keep man constantly on tip-toe for further and further acquisition, competition and conflicts with the mirage of satisfaction always receding from him. He is in a state of constant nervous and emotional stress. Appetite for sex satisfaction, abnormally stimulated in modern culture, takes channels, which, instead of leading to healthy satiety in sex, lead to constant sex irritation and to promiscuity. Increase in venereal diseases (in spite of modern curative drugs), frequency of divorce, disharmony in families, and the consequent deleterious effects on the health and character of children are the obvious results.⁵

On the other hand, research on modern lines on physio-psychological techniques of Yoga⁶, and studies in Psychology of Religion⁷, and in Psychology of Mysticism⁸ reveal that far, far ahead of, and far more satisfying than the never ending appetites for instinctive pleasures, stand the higher mental planes of tranquillity combined with efficiency, regulated instincts and balanced emotions and judgments, called by mystics of different schools by different names—e.g. Unitive Life (Christian), Jiwana-Mukta State (Hindu), Bodhisattwa Nature (Buddhist), etc. These higher planes are free from the compelling emotional fetters of complexes locked up in the Unconscious. They

signify a Complete Integration of Personality within itself, as well as with the environments outside. A man in that state has a wide cosmic outlook on life, instead of one, narrow and selfish. He is detached. He is relaxed. He takes all life as a pleasant sport. Such a Heaven is within us, available to us any time, if we so desire.

It is a heaven that terminates not only all our selfish social conflicts, but also the whole host of our psychosomatic or functional or stress diseases. It is estimated that 50 to 80 per cent of the diseases of modern man are of this nature; they are rooted in his mental conditions. Dr. Schindler of Munroe Clinic, U.S.A., calls them 'Emotionally Induced'. He is of the opinion that no medicine can ensure permanent relief from these diseases, but corrected emotions can.⁹ Thus both Hell and Heaven are within us; it is for us to choose.¹⁰ Once freed from his complexes, man can, within the limits of his genetic potentialities, become a free architect of his own destiny. He may compete for self-actualisation. He may struggle but without any greed for selfish satisfactions or personal prestige; more often he may do so for furtherance of human welfare.

The Unitive or Jiwana-Mukta State is nothing transcendental or reserved for the favoured few. It is a natural state; a child in his innocence has it; we lose it as we grow. We have only to regain it, in spite of adult memories, conceptual accretions, prejudices and prepossessions, collected in our brains. *Samadhi* (Trances, Ecstasies, Mystic Visions and Experiences) and the Jiwana-Mukta State (Unitive Life) are not so difficult as they appear. Techniques for facilitating their acquisition are being worked out by Yogis in India as well as by psychologists in the West.^{11, 12}

The recent discipline of Semantics has shown how much man lives in a world of his own conceptions, his prejudices and prepossessions. He attaches meanings to words, and then those words and meanings occupy his entire mental stage. Our Ego or Individuality is also one of those distorting human conceptions, useful for integrating personal activities, but disharmonising in our social relations, if carried beyond legitimate, natural limits.^{13, 14}

Trigant Burrow and his associates call this collected conceptual structure in our brains 'Ditention', and they have a

theory that this 'Ditention' alters even some physiological characteristics of our bodies—our gaze, our breathing rhythm, and the electric waves in our brains shown by an electro-encephalograph. Our very method of perception, they claim, gets distorted, and physiologically displaced. A child reacts to his perceptions, they say, by his entire organism; we 'ditated' adults react only through a crust in our fore-brains. They call this the 'Neurosis of Man'—common to the entire human culture; because a neurotic (man of disordered nerves) also suffers from distorted perceptions.¹⁵ This theory may be amended by further research, but the effect of man's mental concepts and emotions on his physiological as well as psychological health is by now well recognised.

Again, facts of telepathy, clairvoyance, etc., long known in mystic and occult circles, have been scientifically confirmed by Dr. Rhine at the Duke University, U.S.A. They have caused the emergence of a new branch of psychology—para-psychology.¹⁶

Quite a number of para-psychologists feel that we cannot explain all these new facts except by assuming that our individual minds—apparently encased within separate bodies—do not stand separate. They act on other minds and are reacted on by them. Perhaps all minds are bathed in, and are constantly interspersed by, some sort of a Cosmic Psychic Pool or Field consisting not only of all minds, but also of potentialities of minds, matter and events.¹⁷ This theory is yet in its infancy, its details still defy definition. All the same, it appears that our real individualities are probably far, far wider than our bodies, perhaps co-terminous with the cosmos. The pruning of selfish greed—towards which all moral codes appear to be pointing—may thus turn out to be the Central Tenet of Humanist Ethics as well.

Let us now sum up. The individual ego (and its instinctive satisfactions) which we value so much is not specially valued at the physiological and psychological levels, either by evolutionary biology or by para-psychology. It is valued only in proportion to its contribution to the survival of the Species, or to the Cosmic Evolutionary Drive. We live constantly within self-spun cobwebs of conceptions clustered round that ego, which more or less collapses at death. The ego appears to be a trick

of Nature, to make us work for the natural needs of the body and mind, but we artificially stimulate those needs into the form of never satiated appetites; hence the frustrations, worries, fears, anxieties, stresses of modern life, psychosomatic and mental diseases, unhealthy competition, conflicts and wars.

Nature herself is thus advising us to prune our ego, its needs and competitions, within healthy limits; also to understand that we live, not merely for ourselves, but for humanity as a whole, for the Cosmic Evolutionary Drive. 'Do unto others as you would be done by' is a pointer from Nature herself as well.

Mysticism and Yoga are not transcendental. Psychology finds in them techniques for widening our vision, from the individual to the cosmic, and for the pruning of the ego, referred to above. They lead the way to the heaven that lies within us, to the stage of Superman.

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THE CONCEPT OF GURUPUJA

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*Yasya smaranamatreṇa jnanam utpadyate svayam,
sa eva sarva sampatti, tasmat sampoojayed gurum*

Guru Gita

‘By whose mere remembrance, knowledge arises automatically; who is, indeed, the supreme wealth—worship such a guru in the right manner.’

To understand and appreciate fully the value of Gurupuja, we should first know what exactly we mean by the terms ‘Guru’ and ‘puja’. Various attributes of the Guru have been described fully in our scriptures. It is unnecessary to enumerate them here. On the highest level, the Guru is equated with God.

*Yatsatyena jagat satyam yat prakashena bhati yat
yadanandena nandanti tasmai sri gurave namah*

Guru Gita

‘I bow to the Guru whose existence makes the universe exist, whose light illuminates all and whose bliss spreads everywhere.’

Parashiva, the supreme Lord, Himself is the Guru. It is His Power called variously *para, chiti*, or *Kundalini Shakti*, which works through the Guru. No ordinary human being could arrogate to himself the Guru’s status or function. The *Upanishads* declare: *brahmavit brahmaiva bhavati*, ‘One who knows God verily becomes God.’ The Guru is he who experiences God, being one with Him. But that does not mean that the Guru is only the imperceptible, formless, ultimate principle. If it were so, he would mean nothing to us in our present condition of ignorance. He has a human form, breathing, living and acting like any one of us, at least, outwardly. There are many who,

duped by his external appearance, project their own limitations on to him. Being destitute themselves, they wonder why so much 'fuss' should be made about him.

The Guru is thus a puzzling entity, walking on the earth like a mere mortal and yet sharing with God his divine potency, appearing to be subject to human weaknesses and yet being supremely free from them. He himself reveals at a proper time his extraordinary knowledge and power to his *bhakta* (devotee) when he is pleased with the latter's devotion. Such a *siddha guru*, a perfected master, is not an ordinary teacher imparting to his students second-hand knowledge which he himself does not fully comprehend; he is not an instructor teaching a set of practices or exercises which do not penetrate very deep; neither is he an *acharya* conducting formal scriptural studies nor a clever salesman selling 'yogic' or 'spiritual' commodities. He possesses the power of awakening the dormant *kundalini shakti* of his disciple by his kind look, thought, touch or word (*mantra*), thus initiating a far-reaching inner revolution, without imposing severe austerities (*tapasya*) or discipline on the *bhakta*.

*Darshanat sparshanat shabdat kripaya shishya dehe
janayed yah samavesham shambhavam sa hi deshikah,*

Yoga Vashistha

' He who by his kind look, touch or word, transmits his spiritual power directly, is verily the Guru.'

The Guru is traditionally compared to a blazing flame which can set others alight or to a magnet magnetizing all the pieces of iron coming into contact with it. The shades of ignorance disappear at his magical touch. When his grace descends on a disciple, the latter performs yogic exercises—*asanas*, *mudras*, *kriyas* and *pranayamas*—spontaneously, without learning them. This may sound incredible, but is absolutely true. The *bhakta's* mind becomes steady and tranquil (*svatmanam sthiramadatte*) without strenuous exercises in concentration, its fluctuations stopping completely in course of time (*yogah chittavritti nirodha*). The Guru, as a matter of fact, takes charge of the entire life of his disciple, transforming him completely. He does not take respite until he has led the disciple securely to final emancipation. He has his eyes not on the disciple's purse or bank-balance, but on his bondage. He is, indeed, the *Sadguru*, the true guru.

A Siddhaguru promotes not only the spiritual welfare of his followers, but also their worldly well-being. Wherever he is, success, triumph, prosperity, talents and health abide. His divine influence keeps poverty, failure, frustration, disease and anxiety away. He never posits a conflict between the spiritual and the mundane, the godly and the earthly, or the inner and the outer. To him, both are essential aspects of the all-inclusive Reality. The Divine Spirit conducts her sport in the play-field of the world in supreme freedom. It is no wonder that her play should be so richly beautiful.

How can we ever adequately worship the Guru who is our greatest benefactor? Guru-worship is not just an empty ritual involving several ceremonies—waving of lights, putting a mark on his forehead, washing his feet and making offerings, though all these serve as outer symbols of inner devotion. Gurupuja is an attitude of mind—the attitude of highest reverence, unflinching faith, ardent devotion and selfless love for the Guru. It is only another name for his spiritual miracle—a miracle, which is so exceedingly difficult to obtain through self-effort alone, through *japa* (chanting), austerities, pilgrimages, asanas and pranayama (external yoga). But the miracle is easily brought about by his benediction. It implies a will, bending zestfully to the Guru's ceaseless service, treating his word as an unalterable spiritual law. The sole concern of a Guru-worshiper is to please his master for which end no task or sacrifice is too difficult. He denies himself, renouncing personal ambition, appearing in different garbs and in independence of judgment. He makes an offering of his ego, all his ideas, notions, concepts and beliefs at the Guru's sacred, lotus-feet. His thoughts always dwell on the Guru 'like a woman's on her paramour', continually communing with him. He meditates on the Guru's form and attributes. He remembers him constantly, repeating the mantra received from him. He regards his master as his highest deity, his supreme beloved, whom he adores unceasingly. His eyes long to gaze at the Guru's radiance, seeking him in all forms; his ears to hear the music of his speech, seeking him in all sounds; his vocal organs sing his praises, ever glorifying him; his hands and feet are continually engaged in the Guru's service, dedicating all actions to him.

Gurupuja occupies the highest place in our ancient scriptures—the *Upanishads*, *Puranas* and *Itihasas*. In our *Tantras* and the writings of the poet-saints of the Middle Ages, such as Kabir, Nanak, Jnaneshwar, Eknath and Tukaram, it is exalted to levels higher than God-worship.

The glory of gurupuja is revealed by all the past and present *siddhas* (realized souls). The reason for this is quite simple. Without the inner awakening wrought by the Guru's grace, God is nothing more than a mere idea in the mind; yoga and spirituality appear to be quaint pursuits, their inner secrets ever remaining shrouded. True knowledge or enlightenment can be obtained neither from books, however sacred and ancient, which at best impart only suggestions; nor from pundits, scholars or intellectuals, who can only burden the mind with concepts and stale ideas; nor through physical exercises. True knowledge springs up spontaneously from within through Gurupuja.

Guru vakte sthita vidya guru bhaktya ca labhyate

'Knowledge resides on the Guru's lips; it is obtained through devotion to him.'

Not only knowledge but also astonishing artistic skills and talents are released through devotion to the Guru, as they are all inherent in the Kundalini Shakti. When the Kundalini goddess is aroused through gurupuja, she bestows the discriminatory faculty of knowledge, the power of direct perception of subtler planes of reality, the bliss of devotion and love, inexhaustible energy and dynamism, the one-pointedness and stillness of yoga; she guides one unerringly towards final freedom (*kaivalya* or *moksha*).

*Adharashakti nidrayam vishvam bhavati nidraya
tasyam shakti prabodhena trilokyam pratibudhyate*

—*Yogashikhopanishad*

'As long as the primal shakti is asleep, the entire universe remains asleep. As she stirs, all the three worlds awake.'

There are in our sacred literature many stories illustrating the efficacy of gurupuja. Take, for instance, the story of Satyakama Jabal, narrated in the *Chhandogya Upanishad*. He was asked by his Guru, sage Gautama, to take care of his 400 cows in a forest, feed them well and return when their number had multiplied to 1000. For years together he had to roam from one forest to another,

obeying his Guru's mandate; consequently, he was uniquely blessed by divine grace. While he was returning, air, fire, *hamsa* and *prana*, pleased with his devotion to his Guru, appeared to him, revealing mysteries of creation. There is also the case of the illiterate Giri, who later became Totak Acharya, a great Sanskrit scholar and poet, by pleasing his Guru Sankaracharya through devoted, menial service. We have again the story of Eklavya, who learnt archery, surpassing even Arjuna, from a clay image of his Guru Dronacharya, through pure devotion. We have also the uneducated Pooranpolya, who completed the '*Ekanathi-Bhagawat*' by his master Ekanath's grace. Such miracles have not ceased to occur even in the present age. In fact, whoever worships the Guru devotedly realises his highest possibilities.

II

Now I shall discuss gurupuja in the modern context, taking up some modern tendencies and attitudes operating against it. The modern is usually confused with what is western; whatever we regard as modern, good or bad, is being borrowed from the west. First, we shall deal with the split between the worldly and the spiritual, the sacred and the profane. This split is typically a western phenomenon. As a result of this schism, our mundane concerns are not related to our spiritual *sadhana*. Our worldly teachers, teaching secular arts and skills, sciences and humanities, speak a language utterly different from that of our spiritual pastors. The Indian classical tradition, on the contrary, embraced the whole of life, integrating its various aspects in its four-fold ideal of *dharma* (moral law), *artha* (economic activity), *kama* (pleasure and artistic pursuits), and *moksha* (liberation). The Indian Classical Guru was expected to bestow not only *mukti* (salvation), but also *bhukti* (worldly fulfilment). He represented the highest ideals not only of knowledge but also of character. An ideal Guru like Vashistha trained his princely students to deal with the outer life (*apara vidya*) as effectively as the inner life (*para vidya*), imparting instruction on the one hand in archery, horsemanship and state affairs, and on the other, in subtlest spiritual matters.

But we cannot afford to ignore the present reality. Our age is an age of specialization, an age in which our intellectual leaders

are different from our moral and spiritual teachers. Therefore a distinction has to be made between the secular teacher and the spiritual Guru. It is quite obvious that an ordinary teacher, working at an educational or even yogic institution, mainly for a salary, cannot be an object of gurupuja. Even in the spiritual field, only a *siddha guru*, who has actually realised God, and possesses the authority of a Ramakrishna, proclaiming: 'Yes, I have seen Him,' is worthy of it. Yet without reverence, a feeling of respect combined with affection, not much can be learned even from an ordinary teacher. Nowadays, unfortunately, there is little reverence shown to the teacher. For this, the modern teacher is almost as responsible as the modern student.

Our mode of instruction is becoming more and more impersonal; firstly, because the numbers of students are unmanageable; secondly, because the older and younger generations are losing contact with each other; and thirdly, because our emphasis is more on intellectual acquisition and professional skills than on character and personality. True learning is possible only when there is a personal communion between the Guru and the disciple, the teacher and the taught. This communion is based on humility and reverence, and willingness to serve and learn on the part of the disciple and on ability and love on the part of the Guru. Such was the mode of instruction in ancient Greece also. Unless a student looks upon his teacher as his loving father, dear mother and beloved friend, and the teacher upon his student as his dearest child, not much give-and-take can pass between the two. A disciple loves his master not as an abstract principle but as God in human form (*saguna brahma*), his relationship with the latter being profoundly personal. Such a bond between the master and the student has existed in India in other fields such as music and dancing.

Next we come to an allied question, that of fidelity to one Guru. Our tradition does not approve of an eclectic approach —the attempt to select the best elements from different systems and teachers and combine them into a lifeless mixture. The disciple is enjoined to be absolutely faithful to his master, to stick to him with a single-pointed, exclusive devotion and steadiness. This may sound queer but it is essential if the

disciple wishes to gain more than merely intellectual breadth and clarity. He does not reject other masters or systems or look down upon them. He respects them, but they become irrelevant.

This brings one to the most important question of all—that of surrender to the Guru. Surrender implies oneness with the Guru, complete identification with his will, attitudes and work, and unreserved exposure to his influence. True surrender is no mere fleeting emotional excitation, but a deep, lasting spiritual attitude requiring 'awful daring'. The modern intellectuals may deride this as an effeminate and feeble attitude of dependence. But they are only pitiful outsiders who on account of ego-inflation and pride of self-sufficiency cannot comprehend the mystery and creative force of surrender. It is wrong to think that surrender connotes imitation, loss of confidence and initiative, and stunted growth. Surrender is only another name for an unreserved opening of the limited to the vast, the conditioned to the free. If one's intellect remains the final arbiter, one will only be trying to comprehend the unknown in terms of the known, the divine in terms of the human. In surrender one lets the infinite seize oneself and work according to its divine will. Any pattern chosen by human understanding is a deliberate imposition, arresting spontaneous growth. Therefore the true disciple makes a joyful offering of his independence of thought, judgement and action at the Guru's lotus-feet, content to submit to him in each matter, whether big or small. He offers no resistance to his master's attempt to completely reshape him, freeing him from all past patterns, good as well as bad. By offering himself to the Guru, he is only offering himself to his innermost Self. Out of this fusion there arises a new individuality, infinitely rich and profound, shining with the glory of the Guru. This attitude of surrender is necessary to some extent even in the field of mundane education.

The Guru alone can transmit the experience of *That* by knowing which nothing remains to be known, as *Chhandogya Upanishad* puts it. He effects the shift from ego to Self, from death to immortality. Gurupuja signifying faith, devotion, service, love, loyalty and surrender, is the price for this greatest experience of life.

YOGA IN EDUCATION

PROF. A. S. RANGACHARYA

RANGACHARYA, A. S.: Born 1910; graduated from Madras University in 1933; has done considerable work in popularising Yoga in educational and other institutions in Andhra Pradesh; founded Naya Gurukul in 1944; is musician, poet, dramatist and percussionist. He has published Ganamu, Aradhana, Sadhana in Telugu verse and The Key to Correct Breathing in English. His latest work Telugu Geethalu is a translation in Telugu verse of the Bhagavadgita.

Atmanam Vidhi (Know Thyself) is the basis of all true knowledge. Self-realisation leading to the formation of a correct attitude towards life, by a knowledge of the relation between the three entities of the soul, oversoul and Prakriti, between matter and spirit, is quite essential for all correct human behaviour and conduct on social and political planes. Everyone, right from infancy, tries to form his own attitude towards life in his own way, depending on his own direct experience or indirectly on others' experiences as embodied in books and scriptures. Yoga is the science that gives this direct experience, *Aparoksha Jnana*.

This awakening to the sense of the immanence of an omnipresent cosmic spirit, of a pantheistic living principle, this democratic vision underlies all doctrines of equality, liberty, fraternity and social justice. It is the basis of all political philosophies of democracy and socialism. Such an awakening is brought about by an assiduous practice of Yoga. Thus Yoga forms the foundation of a democratic build-up or of a socialistic pattern of society. The Yogic spirit, therefore, should be inculcated right from the nursery to the University. It is wrong to think that Yoga is meant for hermits and recluses, only to be practised in the aloofness of the jungle. Yoga is the best form of citizenship training.

In all forms of Yoga, whether it is Patanjali Yoga darshan, *Ashtanga Yoga*, or the synthesis of Jnana, Karma and Bhakti Yogas of the Gita, or the Hatha Yoga, consisting of Asana, Pranayama, Mudra and Nadanusandhanam, there is the

bedrock of a psychophysical, moral, spiritual discipline, most essential for civilized living, but ultimately leading to a superconscious state, maybe of a negative thoughtlessness or a positive Godfulness—‘a consummation devoutly to be wished for.’

Our modern education has become lopsided. It imparts mere secular and technical knowledge making the student fit for a job or a profession, or increasing his capacity for material production.

But the right education should awaken and develop all the latent potentialities of man—bodily forces, intellectual faculties aesthetic tastes and spiritual energies on the subconscious, conscious and superconscious planes of existence—and bring them out into activity for individual benefit and collective advantage.

Yoga provides the methodology for this, and it should be made available to, and woven into the warp and woof of our modern educational system for the following reasons:

1. It promotes the formation of a correct attitude and perspective, for the lack of which the current of youthful energies turns away, causing unseemly behaviour, juvenile delinquencies, etc.
2. It is a corrective process removing physical, mental and moral aberrations.
3. It is a veritable heritage that India should be proud of, and can ill afford to lose.
4. A Yogic outlook can result in the raising of social and political standards.
5. Yogic discipline is secular and universal. There is no question of caste, colour or creed.

There are many hurdles in the way of introducing yoga in education. The first difficulty is that of a uniform system or syllabus. There is a dearth of trained Yoga instructors in the country; and there is besides much ignorance about yoga amongst elders and educational authorities.

These hurdles can be overcome by a concerted drive with missionary zeal. It will be good if yogic practitioners get together to decide on a manual containing graded courses of study in yoga and to set up a Central Yoga Training College to train Yoga instructors to be followed, in due course, by District and Taluka level Yoga training institutions.

It would be also desirable to set up an effective propaganda organization for arranging lectures, demonstrations, distribution of pamphlets and literature, projection of slides, cinema shows, etc.

Refresher courses for the present physical and moral instructors in schools might be conducted with benefit.

Certainly it should not be impossible by sustained efforts in this direction to transform our country in the course of one generation or so into the Tagorian Elysium of Freedom and enlightenment through *YOGA*.

A NATIONAL COURSE OF YOGA EDUCATION*

Introduction

Many feel that the present social pattern has become too materialistic. This has led to many evils, e.g., sensate value like wealth, etc., becoming an end in itself and rank selfishness, relativity of moral principles, pleasure-quest, symptomatic cure rather than preventive education being the order of the day. The present trend that glorifies the immediate at the cost of the ultimate, is diametrically opposed to the Indian value judgements and way of life. The Yoga practitioners believe that yoga education is a corrective to the many ills that we suffer from today. Unfortunately, they are not adequately organised and have yet to come to a common understanding on the basic difficulties facing yoga renaissance.

The Problem and the Solution

The arguments advanced against mobilizing yoga teachers and making a national impact in favour of revival of yoga are well known, both for their content and their limitation. For example, many yoga practitioners prefer to teach one or the other aspect of the yoga system according to their own experience. Different yoga practitioners appear to teach different things, emphasizing different concepts or methods. Lack of uniformity is thus a most common complaint impeding wider propagation of the subject. It is also said that sufficient scientific research has not been done on yoga to warrant its universal application. Some of these issues are so much misunderstood that often yoga practitioners do not

*As discussed by a Sub-Committee consisting of Shri Janardan Swami of Nagpur, Swami Umeshchandra of Ramtirtha Yagashrama, Bombay, Yoga Pracharak R. A. Ghatge and Shri H. R. Yadav from Bombay, Shri R. C. Gupta from Simla, Shri K. U. Kulkarni from Jalgaon and Yogi Vasantrao Jadhav from Kolhapur; Dr. Jayadeva Yogendra was the rapporteur. The conclusions arrived at by the Sub-Committee were later discussed at the All-India Yoga Seminar (Education Committee) and were broadly accepted.

themselves understand the snags involved. Yoga processes are highly individualistic and defy standardisation in the accepted sense. Yoga is a high-conceptual system and the modern materialistic researches would not prove much if carried out on yoga practices. This however does not mean that no effort should be made to popularise the correct aspects of yoga by establishing proper criteria so as to help the layman to guard against being a prey to charlatans.

The yoga practitioners should know that while some use can be made of modern scientific researches in classifying asanas on the basis of the locomotor system, etc., other aspects of yoga would have to be standardised on the basis of experience of the practitioners themselves in reaching some commonly accepted goals. Such a work was recently undertaken by some yoga practitioners and is described below:

Objectives and Syllabus

It was decided that:

1. The system of yoga should be promoted in India as an integrated education of the whole personality and not as physical culture, mental acrobatics, etc.
2. The yoga practitioners should strive to discourage wrong emphasis on only one aspect at the cost of the whole.
3. A simple course should be selected for larger application, the ethical steps of yama and niyama being emphasised in all yoga classes through short lectures.

Explanation of Yoga Practices

There are many types of yoga practices—*asanas*, *kriyas*, *bandhas*, *pranayama*, *mudras*, etc. These would be the third, fourth and fifth steps of the famous eightfold path of yoga. The first two are *yama* and *niyama* dealing with moral discipline. The *asanas* can be divided into two categories, meditative and curative. Under the first category are *asanas*, such as, *sukhasana*, *vajrasana*, *swastikasana*, *padmasana* and *siddhasana*. These *asanas* improve our sitting posture. They are ideally suited for prolonged concentration and also lead to peace and quiet.

Next to the meditative postures are the cultural or curative types of postures. It must be emphasised that most yoga

postures give special attention to the spine and the abdomen. The supporting muscles of the spine are exercised in different ways. There is a large group of muscles in the back which is strengthened by the posterior-stretching asanas like *yoga mudra*, *pascimottanasana*, *halasana*, etc. This flexibility of the spine prevents many common complaints and back pains. However, the easiest practices should be done first. Undue strain in advancing age can cause damage.

The spine is also anteriorly stretched, though there are fewer muscles exercised. The pelvic diaphragm is strengthened as also the psoas muscles. Such anterior-stretching postures are *chakrasana*, *ustrasana*, *suptavajrasana*, etc. Some of these asanas strengthen the abdominal muscles and activate the digestive system.

The spine is also twisted in some asanas. This twisting is extreme in *purna matsyendrasana*, but less in *ardha matsyendrasana* and *vakrasana* variants. Twisting of the spine makes for relief from undue pressure on the nerves and for flexibility of the back.

Another way to understand the asanas is to observe the abdominal compression they cause. By continuous pressure on the digestive organs like the liver, gall bladder, etc., digestive secretions are increased leading to a feeling of hunger and better peristaltic movement. Asanas which do this are: *salabhasana*, *dhanurvakrasana*, *pavanamuktasana* and *mayurasana* (in an excessive manner) besides some of the earlier posterior-stretching poses. While the statement that some of these postures can make their practitioners digest even poison may sound an exaggeration, it is certain that increased secretion of hydrochloric acid does help in digestion of many otherwise toxic substances.

There are some asanas such as *bakasana*, *bhadrasana*, *utkatasana*, etc., which affect more the extremities. On the whole, however, yoga asanas are mainly selected on the basis of their effects on the spine and the abdomen; the yogi is not much interested in developing the muscles of the arms or the legs.

Now, besides the above practices, there are internal purificatory processes known as *satkarma* or *kriyas*. These help in the removal of toxic substances as preparatory to pranayama. Some of the simple *kriyas* will be *jalaneti*, *trataka*, etc. *Nauli* is a vigorous abdominal massage.

The classical pranayamas are based on time-measurement of inhalation, retention, exhalation and suspension of breath. The retention pause is much emphasised in different types of traditional *pranayama*. For the beginner simplified respiratory exercises would be preferable. The simplest ones would be those that relate to the act of inspiration and expiration.

There are many yoga processes for introversion and relaxation. What is called concentration or meditation follows abstraction (*pratyahara*). The best known practices for relaxation are *savasana* and *makarasana*. Here one consciously withdraws the mind from the outside world and gives rest to the overused muscles. Researches have shown how simple *savasana* can be useful in overcoming hypertension and similar complaints.

A Short Course:

A short course incorporating some of the practices described above, may not take more than half an hour, and at the same time the course could serve as a basic study of integrated yoga processes to be developed further. There would be scope for individual variations by different yoga schools. The layman could also rationally appreciate the objectives and methods of selected yoga processes and judge for himself what would suit him the most. Simple processes should take precedence over harder exercises.

For introducing yoga to beginners, a brief study of yoga ethics, one or two meditative poses, less than a dozen asanas, one or two simple kriyas and introversion and relaxation techniques, backed by an understanding of yogic philosophy, would be a workable scheme. Some yogic centres have tried such short courses with great advantage.

Scope for Popularising Yoga

Yoga practitioners, once they arrive at clarity of objectives and methods, can take to popularising the system of yoga in modern conditions in many ways, either individually or jointly. The following are some of the possibilities:

- (i) To publish suitable folders in different languages to meet different levels of need.

- (ii) To publish booklets and books describing simple yoga processes in modern terms.
- (iii) To prepare suitable visual-aid material like posters, film slides, films, etc.
- (iv) To organise lectures, symposiums and demonstrations with explanations of simple yoga methods.
- (v) To organise short yoga classes in schools, colleges, social welfare institutes, etc.

It is possible that when a large number of people become aware of the simplicity of yoga processes, they will realise the basic uniformity underlying theory and techniques.

Summary

We have observed that there is a need felt in our materialistic society for the yogic values and way of life. The modern yogic practitioners are not organised to meet the demands of the time. We have tried to set out simple and acceptable ideals for a yogic movement to be promoted with the co-operation of different yogic schools. Based on such an objective we have presented a simplified course of yoga practices. Only the guidelines are provided and individual adjustments left to individual teachers. It is agreed that with the accepted goals and ideals and a basic course as the starting point, yogic practitioners singly or jointly could undertake a programme for popularising yoga education.

The following sketches represent some of the practices performed by the Yogis at the All India Yoga Seminar:

MEDITATIVE ASANAS



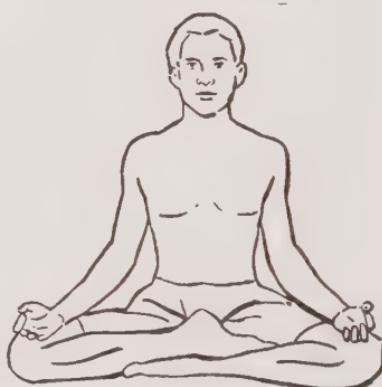
Padmasana



Bhadrasana



Swastikasana



Siddhasana



Vajrasana



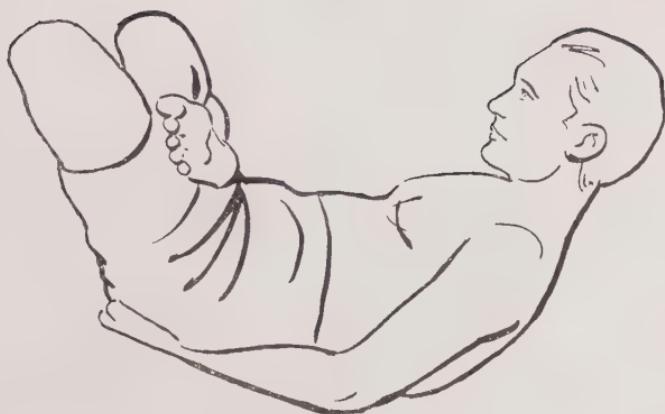
Baddha Padmasana

CULTURAL ASANAS

1. ABDOMINAL COMPRESSION



Mayurasana

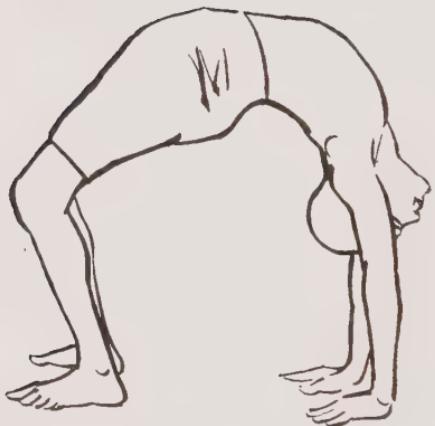


Tolangulasana

2. ANTERIOR STRETCH OF THE SPINE



Bhujangasana



Cakrasana



Dhanurvakrasana

3. POSTERIOR STRETCH OF THE SPINE



Yogamudra



Halasana



Paschimottanasana

4. TWISTING THE SPINE



Ardha Matsyendrasana

5. ASANAS FOR THE EXTREMITIES



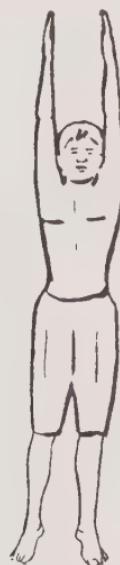
Bakasana



Lolasana



Garudasana

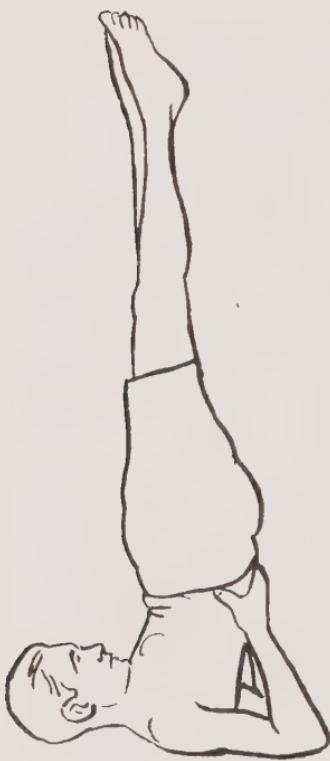


Talasana



Dhanurasana

6. HEAD LOW ASANAS



Sarvangasana



Padmasana in Shirshasana

7. ASANA FOR RELAXATION



Savasana

KRIYAS



Trataka

PRANAYAMAS



Anulomaviloma

MUDRAS



Yoni Mudra in Ardha-Padmasana

YOGIS ANSWER QUESTIONS

Question:

There is a twofold approach to the teaching of yoga:

- (a) the teacher is the centre of all attention;
- (b) the pupil is the centre of all attention.

What is your view?

Answers:

Dr. Pandit Kanniah Yogi

I feel the two are complementary. If the Guru is not a realized soul, he cannot guide and help a sincere pupil; if the pupil is not a true seeker, not even God can help.

Prof. U. A. Asrani

The teacher or the Guru is only a Sign Post indicating the Path to be traversed. The pupil has to traverse it himself. After choosing with care an able Guru, the pupil should have implicit faith in him. Implicit faith, however, does not mean blind faith. The pupil should know from his Guru how the techniques are likely to lead him to Jiwana Mukti.

Prof. Harkishan Das Shrimali

The ultimate aim of man is God-realisation. I believe in the philosophy of 'paidocentric' education, i.e., the personality of the teacher is of paramount importance. The academic atmosphere should be such as will help the pupil to discipline himself from within. This can be done through the example of the Guru, no less than by his precepts.

Prof. A. S. Rangacharya

Because it is the personality of the pupil that is to be developed, the latter must be the centre of all attention. The pupil of course will give respect to his Guru in the measure in which he is worthy of it, but it should not degenerate into a worship. Such an attitude will impede independent growth of the pupil who, no doubt, will be influenced largely by the personality of the Guru.

Prof. A. K. Jain

If yoga means just a set of physical postures, movements and breathing exercises, it is obviously the pupil who is the centre of attention because in that case the teacher is no more than a skilled craftsman or an instructor. But if yoga is understood, as it should be, as a way to God-realisation, there is not the least doubt that the Guru is all-important and must be regarded with faith and devotion if the pupil wishes to attain to great spiritual heights. This worship, rendered with love, will transform the pupil's personality completely. It will take him from *Jivahood* to 'Godhood' spontaneously. It is necessary to remember that the Guru must be a *siddha* guru, a perfected master, who has attained the highest state. To hold anyone falling short of this ideal in such reverence is fraught with danger, for such a one is not fit to be a guru.

Dr. Swami Gitananda

Unless there is a balanced interplay between the teacher and the pupil, the Guru-chela relationship cannot function properly. A good pupil should be prepared to centre his attention on the teacher and his instruction, but the responsibility for instruction is on the teacher, and unless the latter is willing to let his pupil even surpass him in proficiency in yoga, the instruction will fall short of the goal of yoga.

I do not permit 'gurupuja', but expect respect for the leadership and the example I set. The pupil's personality and spiritual development are bound to be influenced where moral and ethical example and the instruction imparted are of a high order.

Shri Padam Prakash

With the growth of reason and scientific thinking, it is rather difficult for the pupil today to have an attitude of absolute faith in and accept what the teacher has to say without questioning. He is therefore the centre of attention and his objective through yoga education should be to attain good bodily and mental health and inner poise and equanimity. This objective is capable of being accomplished through the practice of asanas, pranayamas and meditation.

Yogiraj K. R. Sangamnerkar

In the teaching of yoga the Guru is most important. The pupil's obedience to and faith in the ability of his master will help to accelerate his own spiritual progress and to develop his personality. In this process the pupil's inner discipline will count very much. Discipline need not be imposed on him from outside.

Shri G. Raghaviah

Both the teacher and the pupil demand all attention. If the pupil's faith in his guru is firm, he will enjoy the benefits of yoga, both in body and mind. Maharshis talk of the inner voice rather than of inner discipline. I believe in the former.

Shri K. P. Gangadharan Nair

The Guru in yoga is more than a mere teacher. He assumes the importance and reverence due not only to a father but even to God. In ancient India, the Guru was much respected and loved and he guided his pupils, each according to his lights. His humble Ashrama was like a university. We want to think of the Guru in those terms and the pupil must make his choice correctly.

PART III
YOGA IN MEDICINE

YOGA IN MEDICINE

DR. K. K. DATEY AND DR. C. P. DALVI

DATEY, K. K.: *J.P., B.A., M.D., F.R.C.P. (Lond.), F.A.M.S. (Ind.), F.A.C.C. (U.S.A.), F.R.C.P. (Edin.), F.A.C.P. (Cor. U.S.A.), D.C.H. (Eng.), F.N.I. (Ind.), D.T.M. & H. (Lond.), F.I.C.A. (U.S.A.), F.C.C.P. (U.S.A.). Padma Bhushan, awarded by the President of India, 1969; Hon. Surgeon Capt. to the Indian Navy.*

Emeritus Prof. & Director of Cardiology, K.E.M. Hospital, Bombay; Physician & Cardiologist, Bombay Hospital, Bombay; Consultant in Cardiology, St. George's Hospital, Bombay; Consultant in Cardiology, Central Railway Headquarters Hospital, Bombay; Consultant in Cardiology to the Armed Forces.

President, Fifth World Congress of Cardiology, 1966; President, First Congress of the South-East Asia and Pacific-Area League against Rheumatism, 1968; President, International Congress of Internal Medicine, 1970; represented India and presented papers at many international and national conferences. Hon. Member, British Cardiac Society, and Member of Honour, Cardiological Society of Belgium.

Dr. Datey has been working on different aspects of yoga; among the papers published is one on 'Shavasan', Yogic Exercise in the Management of Hypertension in Angiology. (ANGIOLOGY, 20: 325-333, 1969).

DALVI, C.P.: *M.D., F.I.C.A. (U.S.A.), F.C.C.P. (U.S.A.), Consulting Physician and Cardiologist; Hon. Asst. Professor of Medicine, G.S. Medical College, Bombay; Hon. Asst. Physician, K.E.M. Hospital, Bombay; Co-Director, S.R.S. Research Project, K.E.M. Hospital, Bombay. Dr. Dalvi has contributed several scientific articles in Indian and foreign medical journals and has written a paper on 'The Treatment of Hypertension by Shavasana'.*

From time immemorial Yoga has occupied in the cultural history of India an unparalleled and distinct place as the one and only practical system of physical, mental, moral and spiritual culture. Yoga has a complete message for humanity. It has a message for the human body, the human mind, and even the human soul. It recognises the interdependence of the body and the mind, so that the two may develop harmoniously to such a balanced, psycho-physiological condition that they cease to enslave the human soul. Yogins are convinced that thus freed from the thrall of the body and the mind, the soul realises its boundless state of infinite bliss.

While acknowledging the interdependence of body and mind, yogasastra holds that the influence of the mind on the body is far more powerful than that of the body on the mind. Hence mental exercises form the bulk of yogic curriculum, although physical exercises have also a definite place in it. Asanas are physical exercises. They form the third item of the yogic curriculum. Yamas and Niyamas are mental exercises. Asanas are of two types—cultural and meditative. Individuals who take to the practice of asanas are also of two types—those who seek only physiological advantages, and those who are anxious to secure spiritual advantages also. Thus the cultural poses are practised for training the nervous and endocrine systems, whereas the meditative poses are undertaken to eliminate physiological disturbances from the mental activity.

Yoga recognises the need for health before strength. It also recognises the importance of internal health. All yoga exercises and processes characteristically aim at nervous control, purification and co-ordination, rather than at muscular display and strength; therefore they encourage poise and control of the body and the mind through a non-violent and non-fatiguing type of physical education.

Rationale of Yoga Exercises

The prevailing scientific opinion is similar to that of the yogins ages ago, that the body needs physical exercise sufficient in quantity and kind to keep it in good working order. The idea of being healthy so that one can be of greater service to mankind and can also get more pleasure and satisfaction out of living is a worthy ideal. Having recognised the fact that good health is an inestimable blessing for more reasons than one and, further, that some system of daily physical exercise is necessary to sustain good health, the important question remains to be answered as to which system of exercise is the best, and why.

Any system of physical education which proposes to promote good health should primarily be capable of causing requisite, natural adjustment between existing functional irregularities through its own inherent corrective virtue for an overall improvement to retrieve health. It should be such as to contribute, in precise physiological proportion, to the external and internal growth and education of all organs, the chief aim being

harmony through co-ordination of their various functions. Such a course must ensure the maximum hygienic results with the minimum expenditure of effort. It is also necessary that the exercise should afford proportionately greater endurance with the minimum of effort. For longevity it should keep the vital index constantly high through incorporation of procedures which will permit mechanical harmony, a high state of physical efficiency. Also, being trained with exercises of endurance (as taught by Yoga) to bear an overload of work, the heart can adjust comfortably at lower loads. Besides being simple in technique, the exercises should be self-sufficient, easy of practice, non-violent, non-fatiguing, requiring little time and no accessories, so that, on the whole, both the young and the old can follow them without any misgiving.

Lastly, apart from its purely physiological influences, the system of exercises should also take into account its finer reactions on the other planes of life, so as to promote gradually moral and mental soundness through control of emotions and mental distractions by eliminating all that is likely to encourage disharmony in feelings and thoughts. For disharmony in any planes of life or stages of consciousness leads finally to ill health.

Yoga claims to fulfil all these requirements. The advantage of yoga over other types of physical exercises lies in the fact that it encompasses all the planes more thoroughly than any other form of exercise. Yoga was based on sound principles and scientific background. However, it was usually passed on from the teacher (Guru) to the disciple over the years. Therefore, although we are aware of almost all the practices of yoga, the exact scientific basis for their evolution is not well documented. It is claimed that these exercises increase longevity and promote positive health, but exactly how they do it has not been clearly mentioned in the literature. The usefulness of and the method by which these exercises help could be a fruitful study if undertaken with the use of modern scientific equipment. As yoga encompasses the methods for healing the mind as well as the body, it has been claimed to be useful in almost all types of diseases, physical as well as mental. In order to understand their usefulness the best way would be to approach these methods scientifically by first establishing their

usefulness, and then to find out how each exercise helps. Such an approach will help in a wider use of yoga in the treatment of several diseases and also help in developing positive health. Not many studies have so far been undertaken on these lines. However, some studies which have been undertaken have made a very promising beginning⁸. *Shavasan* has been shown conclusively to reduce blood pressure (Datey *et al*, 1969)³. *Nishpandha bhav** has also shown promise in reducing the blood pressure (Datey & Dalvi, 1970)⁴. Yoga has been used for the treatment of bronchial asthma (Bhole, 1967)², Diabetes^{5,10}, Angina pectoris⁶, autopsychorelaxation⁷, and for multiple other conditions^{1,9}. In some of the studies the material and the method are satisfactory, while in others satisfactory study could not probably be made owing to lack of facilities. It is high time now that prospective and well-planned studies should be undertaken with a view to assessing different yogic practices for different diseases. Once their usefulness has been proved the mechanism of their beneficial action could be determined later. It is possible that yoga may be capable of opening new avenues in the management of several diseases, at minimal cost to the patient.

Summary

Yoga has been claimed to have a complete message for humanity—a message for the human body, the mind, and even the soul. It claims to be of great value in treating various diseases and also attaining positive health. Scientific studies undertaken with the help of modern techniques to substantiate these claims are few and far between, though a few of such studies are very promising. Prospective scientific evaluation, if undertaken to study different yoga practices for various diseases, may open new avenues in therapeutics.

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YOGA AND PSYCHOSOMATICS*

DR. C. J. K. PAWSEY

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Psychosomatic Medicine

What is psychosomatic medicine, or what are psychosomatic diseases? I think that I should give some definition because all of us have some particular ideas in mind when we use the term. For my purpose I define it as those effects, disturbances and diseases in a body which are the direct consequences of, or are directly related to, thought and/or emotions. This, of course, covers a wide range from the simplest thing like blushing, which is scarcely a disease, to such a personal catastrophe as a condition like hysterical paralysis.

Asthma, for instance, is a bodily habit for which there are many fingers that can pull the trigger. Often, an emotional factor is all that is involved in an attack or in any individual. This perhaps is even more common for children than it is for adults. Certainly, within my experience this is so; and some children actually learn the value of asthma as a means of controlling or regulating their environments, calling their family to tune. And I have heard one 'little dear' blackmailing his mother, by saying: 'If you don't buy me that, (and he describes a particular toy he wanted) I'll have an attack of the wheezes.'

As for skin-diseases there are of course lots of organic causes for them, but there are many skin-disorders, characterised in a physician's experience perhaps by the fact that they don't seem to fit into any real pattern. The physician is used to seeing things like scarlet fever, chicken-pox and measles; 'we know

*Based on the proceedings of the Seminar held in Melbourne, jointly by The Yoga Education Centre, Melbourne, and the Council of Adult Education, Victoria, and published in 'The Place of Yoga in Western Society', edited by H. W. Nunn.

these, but these others have a sort of "off-beat" element in them.'

Other common disorders, of course, would be things like muscle tension pains and headaches. There are organic causes for these also, and I am begging the question again by not mentioning them, and by claiming attention only for the fairly common sort of tension pain that I suppose all of us have experienced. Maybe when you are driving a car to keep an appointment, and you are in a traffic jam, you find yourself tightening across the neck and shoulders; if you stop to think of it you can consciously relax, you can let those muscles go loose and feel the discomfort go from you.

Then there is the whole series of illnesses which have as a basis the sympathetic nervous overactivity. Perhaps I should say that there are, as the physiologists and anatomists recognise, nervous pathways in our bodies which do their job quite automatically without our mind being conscious of this. We may be conscious of the effect in the long run, but we are not conscious of the actual process that co-ordinates, for instance, swallowing and the secretion of gastric juices in our stomachs. We just don't know anything about this; it is done automatically. And these diseases I am thinking of now are characterised by an overactivity of the automatic nervous system, so that breathing becomes speeded up, or the heart rate becomes irregularly forceful. I think of them as being acute, sub-acute and chronic.

The acute sort of thing we have probably all experienced, such as taking the milk-bottles out at night, when all of a sudden the neighbour's cat takes off from under-foot. Suddenly your heart is in your mouth for a second, but then you are conscious perhaps of a dryness of the mouth, a constriction in your neck, a feeling that you cannot swallow properly, breath that won't come deeply enough, heart pounding, hands sweating, muscles turned to water. The more protracted version of this is called sub-acute. This is the condition that occurs to the fellow who is facing up to an examination, or going for an interview with a prospective employer, or is in some equivalent situation. He is probably not sweating all the time, but I think most of us experience the situation where we are constantly wiping our hands, or swallowing, trying to get some saliva into our mouths,

feeling as though we cannot breathe deeply enough; and then—and this is only a matter of degree—the more protracted versions which are the result of constant exposure or frequent exposures to stress throughout our life-situation. Here, probably only one of the many possible features would be present in any one individual. The sort of thing which comes to my mind is a situation where a woman married a widower with two children; she felt the responsibility of rearing this prefabricated family quite markedly, and at various stages for some years I have seen her from time to time, complaining that she must be developing a cancer in her throat because she could not swallow. The patient felt as though there was something stuck there all the time; and we would have a bit of a yarn about what the kids were doing, and also check to make sure that her fear was not justified, and the situation would resolve itself, her symptoms die down; and away she would go much happier and symptom-free.

Therapy, Re-Education and Yoga Techniques

Now, this is a thumb-nail sketch of the types of diseases and disorders; but what of therapy? What can be done to help people who have these upsets? I suppose that it would be a fair thing to say that the more acute conditions are generally short-lived, and remedy themselves. For example, the cat that frightened us; in a split second our mind has recognised the source of our alarm; it has evaluated the situation; it has decided that there isn't any continuing danger, and the alarm system throughout the body switches off. We might be left with a bit of a tremor for half an hour or so afterwards, but it remedies itself.

It is, however, the more protracted illnesses that call for my interest. I can say that I am glad I live and practise in our times because I have many drugs which are useful. They are now as useful in my estimation as plaster of Paris, and that isn't as facetious as it sounds, when I am setting somebody's broken limb. To me the drugs have a similar or parallel role. I am holding the body, or the injured part of the body in a correct alignment whilst it heals itself. I am not really influencing the healing of the bone; I am making sure that it does not set at an odd angle, and I feel that my drugs have a similar role when it comes to helping the mind and sometimes the physical symp-

toms. But, whether or not I have to use drugs, they obviously can only be like the splint—short-term. I need to go beyond that to be able to help my patients to become permanently well, and this I would sum up in one word—‘re-education’. They have physical symptoms; and so, obviously, one phase of my education programme must be the education of the body; and, in just the same way as we learn our arithmetical tables—by repetition—a useful movement which is gentle, simple and under our own direct control, repeated day after day, helps to re-establish a feeling of mental control of the physical self. There is physical and mental poise to be gained. Now this is the field where some of the techniques of Yoga obviously have application. I have seen them used, I have used them myself, I am impressed by them, and I am quite happy to say that Yoga to me, in this particular field or aspect of psychosomatic medicine, has a very real role.

And then secondly, there is the teaching of relaxation—mental and physical. Lots of people, businessmen, for instance, will tell me that they get their relaxation by a game of squash every week. I’m not terribly keen on this technique because of the implications—physiologically, of the violent activity for only part of the week; but more than that, because of the implication of competition tied up with it. You cannot play squash by yourself, so you are trying to play with someone, and trying to beat him. It’s amazing how often I find that someone’s idea of relaxation is to play pennant squash.

There are other techniques, of course, things like sauna baths and simple personal exercises. One gentleman who can happily afford to do this, has a private, heated swimming-pool; his form of relaxation is to swim gently up and down his pool; and this is very good, but it requires a set of equipment that is not available to many of the rest of us. And I am looking for techniques which anyone can apply with a minimum of equipment at a time of their own choosing, and, preferably, in their own home. Of course, the simplest equipment of the lot is the floor, with a folded blanket; and if I can find techniques that will utilise just that, so much the better. The techniques of Yoga as applied to physical relaxation are very simple and effective, and have the advantage that they can be graded. I can instruct somebody in the technique of simple, supine

relaxation; and if I find him making a reasonable sort of progress, I can then help him make his relaxation even more profound. So on that score also I use Yoga techniques.

There is then the third phase of my programme, which is not really separate from the whole; for if I have helped an individual recover some sense of poise and self-control, his mind is probably relaxed and he is more prepared to be able to concentrate. So relaxation techniques do come into this phase, which is re-education of the mind.

Re-Education of the Mind

Initially, I suppose we have to sort out or try to work out what the tensions are. Engineers mean one thing when they use the word tension, but what do we mean by it? I have come down to the thought that a tension occurs when we are conscious that there is a difference between what we feel ought to exist and what actually exists—that is, between our ideal and the facts that we have to live with. This difference constitutes a stress to us personally. Usually I have to help my patient reassess his ideals and change his attitudes, because very rarely can I help him change the facts. Occasionally I can change facts—perhaps by uncovering new facts for him. Mostly I am helping people change their own point of view or to change their standards. I suppose the oldest technique—and one that is still used—is the technique of getting someone to talk while you listen. I suppose witch doctors and tribal elders use this technique. I still listen with anatomically the same sort of ears—the only difference that I can add, perhaps, is that I have been trained to listen constructively. That sounds a bit odd, but what I mean is that I try to desist from judging, I try to desist from passing comment, from trying to solve the situation for the person who has the problem. Perhaps I direct his thoughts by discreet questioning; I direct his own account of the problem so that he looks at it from a fractionally different point of view. This is the start in the process of helping him find and change his attitude; and, of course, this is the basis of present-day psychotherapy.

The Exciting Promise of Yoga Techniques

Yoga has not offered anything in this field yet, and you are no doubt wondering where I am going to call on what Yoga

offers; and to me this is a very exciting promise, with much more positive means of helping an individual. The techniques that Yoga offers include teaching individuals how to concentrate, how to look at themselves, how to see what they have done and plan to do—without heat or emotion—by being more aware of themselves with the understanding of adults that some of their attitudes have originated in experiences that go back into childhood, and are, therefore, to be critically re-examined if they are going to be cured. This may mean to be free of some of the ideals, shall I say that were traps, rather than false ideals, because they had arisen in an environment that no longer exists since childhood has passed.

The ability to look at our own motivations—this is the sort of thing that the techniques of Yoga offer. I find this exciting. I find it something that I want to explore further. I have only a very cursory knowledge of it; but even so from what I have already seen and what I have already seen used, I am convinced that it is very, very useful, indeed.

YOGA-CHIKITSA IN ASTHMA

DR. R. K. GARDE

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Asthma is a chronic disorder of the respiratory apparatus, characterized by dyspnoea (difficult breathing), wheezing and tightness in the chest. The term is indeed very apt, as it is derived from the Greek root-word 'Aazein', meaning to breathe with mouth open. This ancient ailment is no respecter of age, creed or climate, and it universally afflicts a sizable section of society all over the world. Paradoxically enough, no sure cure or remedy has so far been invented or discovered for this widespread malady though modern medicine is effective in giving temporary, symptomatic relief—not a small boon!

According to Ayurved, it is a *Vata-kaphaja-vikar* caused and aggravated by "dust particles, vicious vapours and 'over-use' of cold water." Frankly, asthma is an intractable disease, not quite amenable to any 'pathy', oriental or occidental. Recent experiments and experience with *Yogic Methodology* do give a ray of hope to the unfortunate victims of this dire disease. It is axiomatic and noteworthy that mere medication is hardly of much use; but a strict control on diet, regular practice of yogic *Neti-Dhouti-Basti-Asana-Pranayama*, etc., supplemented by some para-yogic adjuncts like oil-massage, sun-bath, etc., do give lasting relief and a hope for cure also.

Now, let me dilate a bit on the 'materia medica' of this novel therapy. It consists of the following:

Both the main branches of Yoga-shastra, namely the *Ashtanga Raja-Yoga* and the *Shadanga Hatha-yoga*, do contribute to this novel 'materia medica'. As the former has a psycho-physiological approach and the latter a physico-pranic one,

it is pretty evident that 'Yoga-chikitsa' is polypronged and capable of catering to the needs of the *Pancha-koshas* (the five sheaths) which presumably go to make up and build the *Human Frame*. This is shown briefly in the following schemata:—

1. <i>Anna-maya-kosha</i> (The physical frame)	Shat-Kriyas, Asanas, Bandhas, etc.
2. <i>Prana-maya-kosha</i> (The ethereal sheath)	Pranayamas
3. <i>Mano-maya-kosha</i> (The ' Psyche ')	Pranayamas (indirectly); Yama and Niyama
4. <i>Vijnana-maya-kosha</i> (The intellectual sheath)	Dharana; Dhyana
5. <i>Ananda-maya-kosha</i> (The blissful sheath)	Samadhi

The shat-kriyas help in gross purification of the body, while the asanas improve and fortify the 'vegetative' functions, simultaneously strengthening the physical frame.

Pranayama, through respiratory manipulations and modifications, purifies and fortifies the respiratory apparatus, gaining control over the 'bio-energy', and indirectly over the mind also.

The Yamas-Niyamas are 'mental asanas' and serve the same purpose at the 'psychic level'.

Dharana and Dhyana are the 'intellect-asanas', serving the same purpose at a still higher and subtler level.

Samadhi is the acme of these subtle processes, crowning the cure, as it were. It is noteworthy that *Samadhi* and *Vyadhi* are diagonally opposite and poles apart. Therefore, to keep away *Vyadhi* or the various diseases, the foregoing 'yogic agenda' has been devised. These prophylactic devices have been found useful also as therapeutic agents; hence the new addition of 'Yoga-chikitsa' to the medical 'pathies'.

Let us now proceed to examine what items from the 'yogic agenda' are useful in the treatment of asthma. They may be listed as follows:—

A. Shat-kriyas	1. <i>Dhouti</i>
	2. <i>Neti</i>
	3. <i>Basti</i>
	4. <i>Nauli</i>
	5. <i>Kapalabhati</i>

B. Yogasanas-Bandhas

1. *Shirshasana—Talasana*
2. *Sarvangasana—Matsyasana*
3. *Bhujanga-Shalabha-Nowkasana*
4. *Yogamudra-Agnisara Kriya*
5. *Kapalabhati, Uddiyana bandha*
6. *Surya-bhedana-Ujjayi (Pranayama)*
7. *Savasana*

In the above regimen, special emphasis is laid on kapalabhati Ujjayi; Uddiyana bandha and Neti-kriya. In cases of obese, overweight patients, Dhouti or *vaman vidhi* (auto-lavage) is a 'must', just as 'Basti' (enema) is in cases of thin and tall patients. As almost all of the chronic ailments have some 'mental moorings' deeply rooted in the 'psyche' of the patient, a skilful approach in tackling them on the lines of 'Yamas-Niyamas' is extremely useful—nay, an absolute necessity for sure cure.

May I explain why special stress is laid on the above chosen items—kapalabhati, etc.?

Kapalabhati, it needs to be stated, is the expiratory, purificatory exercise *par excellence*. To appreciate its utility in asthma (and other respiratory diseases), the following information regarding the gaseous exchange during an act of respiration comes in handy:—

	<i>Inhalation</i>	<i>Exhalation</i>
Oxygen (O ₂)	21%	16.5%
Carbon Dioxide (CO ₂)	0%	3.5%
Nitrogen (N ₂)	79%	80%

Kapalabhati, regularly and properly practised, leads to decrease in CO₂ percentage in the blood, and carbon dioxide is a regular stimulant of the respiratory centre in the medulla oblongata. Owing to decrease of CO₂ from the body by kapalabhati practice, the respiratory centre is not abnormally stimulated; hence the relief in asthma. The 'carotid bodies' play a similar role. These chemo-receptors are also very sensitive to CO₂ percentage in the body. The diminished CO₂ through kapalabhati exerts a sedative effect on these sensitive centres, which play a major role in the relief of asthma.

Surya-bhedana pranayama is a heating process; and as such, of

great value in asthma or other *vata-kaphaja-vikaras* of the respiratory organs.

Ujjayi is effective in sedating and diminishing the local phlegm in the oro-naso-phyarynx and the upper tracheal region.

Agnisara Kriya, as the term connotes, helps to stimulate the digestive fire and processes, thus helping not only in relief but in return to strength during convalescence.

It is to be noted that the various Hatha-yogic practices—such as asanas, bandhas, etc., act primarily and directly on the *Jatharagnibala* (the digestive principle and processes) and the internal *Vayus* which are represented by the nervous system—both the central and the sympathetic. It is well known to the students of Hatha-yoga that the yogic methodology has been mainly devised for *kundalini jagarana*, i.e., for awakening the serpent power lying latent (or extro-verted) in the *Manipura chakra*. This 'solar' plexus, as the name implies, is the seat of pristine heat (*Teja-tattva*). This *Devatma Shakti* is a great potential of force and energy. It is primarily *Tejomaya-Vayumaya* in Nature; hence the various yogic kriyas stimulate these two *Tattvas*, thereby fortifying the bodily digestive and the nervous elements. This physiological process precedes the 'spiritual' one, namely, *kundalini jagarana*. The sympathetic 'nerve plexuses' known in modern anatomy have their analogues and homologues represented by the *shat-chakras* which are subtle, ethereal entities in the ethereal vibrant *Prana-maya-kosha*. These local governors carry on various vegetative functions, e.g., the digestive, the respiratory, etc., and maintain life by biological and physiological processes. The yogic methods, described so far, energize, fortify and augment the vegetative functions; hence their utility and paramount importance in health and in disease, i.e. for prophylaxis and for cure.

Curiously enough, the various endocrine glands lie in close proximity to the *Shat-chakras*. No wonder then that they are also activated and primed to better functioning. Thus they do play a role in prophylaxis and in cure, but only a secondary and indirect one, the primary role being played by the *Shat-chakras* and their intra-centric *Vayu* and *upvayu*.

A gist of the above is tabulated in the *Chakra-Vayu-Endocrine Complex* as shown on the next page.

A Bird's-eye View of the 'Chakra-Vayu—Endocrine Complex'

<i>Chakra</i>	<i>Plexus</i>	<i>Situation</i>	<i>Vayu and Up vayu</i>	<i>Endocrines</i>	<i>Suitable Yogasana</i>
1. <i>Muladhara</i>	Pelvic	Perineum	<i>Apana</i>	Gonads	<i>Siddhasana</i>
2. <i>Swadhisthana</i>	Hypogastric	Perineum	<i>Apana and Dhananjaya</i>	Gonads	<i>Kanda-pidasana</i>
3. <i>Manipura</i>	Solar	Navel	<i>Samana and Krikara</i>	Suprarenals	<i>Bhujanga-Triad</i>
4. <i>Anahat</i>	Cardiac	Chest	<i>Prana and Devadatta</i>	Thymus	<i>Matsyasana</i>
5. <i>Vishuddha</i>	Cervical	Neck	<i>Udana and Kurna</i>	Thyroid and Parathyroid	<i>Sarvangasana</i>
6. <i>Ajna</i>	Medullary	Centre of eye-brows	<i>Udana and Devadatta</i>	Pineal	<i>Yogamudra</i>
7. <i>Sahasrara</i>	Cerebrum	Cranium	<i>Vyana and Naga</i>	Pituitary	<i>Shirshasana</i>

It is noteworthy that the unique *Uddiyana Bandha* stimulates directly No. 2 to 5 chakras, and the remaining indirectly only. There is more parallelism and apparent semblance in the above 'vignette' than congruency, as chakras are ethereal and subtle, while the plexuses and endocrines are material and gross.

I have dilated purposely on the physiological aspect of yogic methodology, so that its utility in 'Pathology', i.e., the science of diseases, can be better grasped and put to better and wider use. The yogic practices are not only prophylactic and curative but rehabilitative also—both on the mundane and the spiritual level; and such a 'broad-spectrum' therapy is effective in the cure of not only physical or mental illness, but spiritual as well.

YOGA AND WESTERN METHODS OF PSYCHOTHERAPY*

DR. F. W. GRAHAM

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Recent Medicine

Medicine of recent years has made tremendous strides. These great strides have been in the sphere of producing chemicals which knock out germs, so that today we can say that we have conquered many of the most virulent infections such as T.B. and other germs causing acute fevers, leaving only the viruses, dangerous as they are, still to be defeated. Also, if we think of the tremendous advances that have been made in public health, we should remember these are due to medicos and medical scientists, and it is a matter of common knowledge that these advances have greatly increased the longevity of the average man. But these measures against infection, to improve public health, however positive they are, have, I think, blinded us a little to certain other factors in human life, such as the problems of the maintenance of general health, and the problems of natural immunity, which have fallen into the background. The idea seems to be that if we get sick we can always rush to an antibiotic, if we are going abroad we can always rush to vaccines to make us safe from infection and so on, and we tend to forget that in generations gone by there were many very healthy people who did not have these advantages.

*Based on the proceedings of the Seminar held in Melbourne jointly by The Yoga Education Centre, Melbourne, and the Council of Adult Education, Victoria, and published in 'The Place of Yoga in Western Society'—edited by H. W. Nunn.

So if we contemplate for a moment this interesting sphere, we must realize that there are factors within ourselves of a biological nature which protect us against ill health. But this is one of the things that our modern advances in medicine have prevented us from keeping to the fore in our minds.

Social Problems

Let us look at the other side too. Alongside these tremendous advantages, we see other disturbing signs of things not being as well as we would like. The incidence of nervous disorders, for instance, is very great; if anything, it is increasing. Mental breakdown is frequent. Reports of delinquency fill our newspapers as do the emotional upheavals in teen-agers and drug addiction in youths and adults; and, even worse, outbreaks of violence amongst individuals, amongst ethnic groups throughout the world, and on a larger scale—wars. Making allowances for the fact of modern publicity exaggerating the picture, I think it is a pretty fair thing for us to say that our society can be regarded as a sick society.

Emotional States and Physical Health

Let us look at emotional states and physical health together. Of recent times there is an increasing interest in the relationship between emotional states and physical health. This is a notion that has yet to catch on, at least in the West, to any great degree. People sometimes say: 'I get sick because my nerves are bad,' and so on; but they really do not give serious consideration to the fact that emotional states, mood states, can make a person prone to develop physical disorders. It is not even a notion that is really seriously contemplated in medicine yet. This is partly because the success of medicine has increased the tempo of the search for some outside agent to deal with sickness, rather than foster an interest in looking into the personality for something that also contributes to health. This is not a criticism that can be applied to the subject of Yoga.

Yoga has always been a discipline which has had in the forefront of attention the close relationship between the physical and the mental. Even with our Western methods of psychotherapy, which are very young in comparison with the Yoga techniques, there is still that relative isolation from the physical.

Psychotherapy is recommended for neurosis, sometimes for grave disturbances, but it is seldom recommended for general ill-health, or even chronic unhappiness. This will come in the future when it becomes more widely known, or more widely suspected, that the emotional life is very closely linked with one's tendency to physical illness.

Western Forms of Psychotherapy

To summarise the forms of therapy, psychotherapy, existing in the West today, one could say roughly that they can be divided into suggestion-therapy, hypnosis, auto-suggestion, autogenic training, psycho-analysis and the various analytical types of therapy closely related, and group therapy. I think this classification could be said to cover most of them although there are others such as behaviour-therapy, with which I shall not deal here. What I will try to do is to say a few words about each of these and see if we can find any links with our knowledge of Yoga.

Suggestion Therapy and Hypnosis

Suggestion therapy is one of the oldest forms of therapy used in the West. It is relatively simple; it depends upon the authoritative prestige of the therapist or the fact that he is greatly liked, and the patient is often put into a relaxed state and suggestions are made that are contrary to the symptoms he suffers from. Supposing the patient has a headache, or suffers from regular headaches, then it is suggested that the patient will be free from them. This is simple, and sometimes effective if the person has a very strong feeling for the therapist. And it will sometimes be effective for a long time, even though the headache tends to recur when the therapist is not available. Hypnosis is an extension of this. It is a suggestion form of therapy, but it is usually carried out in a state of an artificially induced sleep. It is thought that the effects from this are deeper and can be more permanent; and it is also said to give the therapist a better chance to help the patient understand the deeper reasons for his symptoms.

Auto-Suggestion

Reference is made to the work on auto-suggestion that appeared in the early part of the century by Coué and Baudouin.

Baudouin was Coué's theoretician and tried to systematise the work. He also did some work in psycho-analysis as well, but Baudouin is mainly famous for his work on auto-suggestion. The basis of this is a training in which the patient gets into a relaxed state himself, and formulates his own suggestions which he repeats just before going off to sleep and at waking in the morning. This was said to encourage the 'subconscious realisation of an idea', that is to say, that if the idea was formulated briefly and clearly and suggested often enough to the self, it tended to become a reality.

There are also a few other features of Baudouin's and Coué's method which are worth noticing because there are some links here with Yoga. Baudouin maintained that when the will and the imagination are at variance, the imagination always wins. The cultivation of the idea in an atmosphere of optimistic expectancy was considered important. He also formulated 'The Law of Reversed Effort'. That is, the harder a patient tried, the less was the effect, and sometimes it was the opposite. This should not be misunderstood. It should not be inferred from this that if you do not try at all, everything will come all right. That would be the supreme advocacy of inactivity in everything. It simply meant that tremendous over-exertion sometimes counteracted itself, and that any effort along these lines should be in a calm, quiet, easy manner. There are links here with Yoga. Yoga techniques, physical and mental, advocate the relaxed, quiet way—not the hectic rush.

Autogenic Training

Some of you may have read about autogenic training. That is a method that has been said to be one of the most popular methods of therapy in Central Europe today. It seems to me closer to Yoga than anything that I have read. It is based on relaxation and suggestion; but unlike the suggestion of Coué and Baudouin, the suggestion is directed rather to the body, bodily states, bodily areas, bodily changes, and to emotional states. You see that by this method of treatment there is not a direct attack on the symptom, wishing it away, but rather a directing of attention to the underlying mental and physiological structure; so here we get links with the modern psychosomatic approach in medicine and also with Yoga.

Psycho-analysis

Psycho-analysis has some important differences in approach from the foregoing, including Yoga, although if one knew enough about Yoga, one might find that there are features of the latter that might have some similarity. Psycho-analysis makes the approach of attempting to understand the patient and his present symptom as related to his experiences in the past. For this there is no attempt to hypnotise, there is no attempt to practise suggestion in the old way; the patient is encouraged to relax and say whatever comes into his mind, the idea being that this encourages his memories of his past experiences to come forth, aided by an interpretative technique by the analyst. The idea here is that any symptoms that a patient suffers from right here and now are reflections of disturbances that he has had in the past, with his parents, his schoolmates, his brothers and sisters—reflections, perhaps, of all sorts of possible situations and events in his early life which he has forgotten. We call these traumatic events, because they have been events the sufferer has not been able to cope with, has repressed, shut off, forgotten—but events, however, that have not lost their power. They still exert in the present influences of which the sufferer is largely unaware, but which lead to pathological depression, pathological phobias, and so on.

Take a simple example of a person who has a fear of travelling on trams. The suggestion therapist would attempt to get him relaxed and get him to forget or get him to lose that fear. The therapist taking an analytical approach would get the person to talk about these fears in such a way that he would remember times when he had rather upsetting experiences as a child, had not been able to cope with them, and had repressed them. When, over a period of time, the tram-phobia could be linked symbolically with earlier, more primitive forgotten fears, a marked improvement would take place. This is admittedly a rather crude schematic way of putting it, but it conveys the notion that this is the sort of therapy that seems to be dominant now in the West—if not in Europe, certainly in America.

This does not mean that every case treated analytically is treated with classical psycho-analysis five times a week, but it is along these lines. Now, whether there can be some link found

or forged between the two methods of therapy remains to be worked out. Whether one type of person, or type of disorder, is more suitable for a particular type of therapy than the other, I think is still a difficult question to answer. Those of us familiar with one form of therapy naturally suggest that for our patients. Others familiar with the other type naturally suggest the alternative. It is a big sphere of investigation, and I think it will be a long time before any clear light is thrown on it.

Sublimation

There is one very important thing in common between Yoga and psycho-analysis, and that is the notion of sublimation. We can see that Yoga is striving all the time to help the person to use his energies for so-called higher purposes; that is, to use his energies—which in early life and in infantile states were crude and often destructive—for more mature, constructive purposes. Perhaps an example might help make it clearer. When an infant or a child is just babbling away meaninglessly, we can call that action the expression of crude, primitive energy. But as he grows older that babbling turns into saying words, becomes putting sentences together, becomes communicative, becomes talking. In other words, we get here an example of a crude energy—undifferentiated, wild, uncontrolled—being controlled and organised into a sublimated activity known as talking.

Perhaps the two notions of sublimation in Yoga and psycho-analysis are pretty close. Ordinary life experiences and education foster sublimation; nevertheless, many adults have a lot of energy still locked up in pathological tendencies to depression, in strange symptoms or in quirks of character. Both Yoga and analysis try to liberate that energy for more constructive purposes and for the attainment of a certain amount of happiness.

Human Beings—the Same in East and West

Yoga in the East is the accepted thing. We often hear in the West that it is not suitable for the Western mind, but that is quite a mistake. I think it shows that Yoga is not properly understood. Human beings are the same whether they are in the East or the West, the North or the South; and if it is

primarily a technique, then these are techniques that can be used by either the East or the West.

One of the greatest difficulties of the modern man is the question of self-discipline. It is part and parcel of the Yoga technique that you seek out a teacher, a trainer, a guru—call him what you like—and that the activity be supervised. In psycho-analysis we have the same principle. In psychotherapy and analysis you may visit your analyst many times a week—sometimes, in regular analysis, with different problems—day after day, week after week, month after month—sometimes, even year after year. But there is the same principle. The teacher is a person who can help with that discipline until it can in later times become genuine self-discipline, so that it can be eventually, carried on practically unaided. And another point that is relevant to this is the fact that in studying analysis, or Yoga, we cannot really get an appreciation of it from books. One must go through it as a personal experience.

Breathing

In Yoga, there is this very great emphasis on respiration, on breathing, and I think there is a great field for research here—an area which the West does not yet take much cognisance of; there is the possibility, in fact the probability, that control of respiration has also an effect on the automatic nervous system. On the mental side, we get concentration, meditation and contemplation; and there is no doubt about it that these practices make for stability in the emotional life. To what extent they can be practised by the severely disturbed is another question; for a certain degree of development does seem to be necessary before these practices can really be undertaken.

And finally, may I say that Yoga and psycho-analysis, or Western psychotherapy, have another final aim in common. Both strive for the development of a strong character. By strong, I do not mean aggressive character, I do not mean a tough character—a wild man, a man of steel. By strength of character I mean stability, consistency, especially benevolence, and firmness in the face of adversity.

YOGA AND HOMEOPATHY

DR. S. R. WADIA

WADIA, S. R.: Born 1911, consulting Homœopath. M.B., B.S., M.F. Hom. (Lond.), J.P., President, Maharashtra Homœopathic Board; Asst. National Vice President, International Homœopathic League; member, Homœopathic Advisory Committee, and Homœopathic Pharmacopœia Committee, Govt. of India; member, Court of Examiners; Hon. Lecturer, Bombay Homœopathic Medical College.

After years of practice as a Homœopathic Physician, I am convinced that Yogic exercises play a very important part in helping the sick, particularly in chronic diseases.

Homœopathic medicines aim at raising the vital power of the patient to overcome the disease effects. Most of the medicines are dispensed with milk, sugar or cane sugar. As such, infants and the aged, even those seriously ill who cannot swallow, are able to take these medicines.

In selected cases, I advise Yogic exercises under an expert along with Homœopathic medicines. I believe that people in large cities like Bombay today, do not or cannot breathe fully, as there is no scope for doing so owing to an extremely busy life. Sufficient walking is impossible for an office worker or a high executive. To save time he has to catch the bus or the train and the car-owner travels by car. A lot of carbon dioxide is inhaled by city-dwellers. Gas is thrown out in plenty from the innumerable vehicles plying in the city. This causes a lot of ill-health and diseases, such as bronchitis, asthma and even tuberculosis.

James Hewitt states that modern man has lost the art of breathing properly. His shallow breathing utilises only about one-tenth of his lung capacity. The lack of oxygen from which he suffers is responsible for headache, fatigue, absence of mental alertness, and it is a contributory cause of the tired feeling of which many people complain.

Dr. Fisher of The Life Extension Institute of America observes that deep breathing exercises every day should be encouraged. 'A hundred deep systematic breaths a day' is one physician's

recipe for avoiding tuberculosis. In these cases, breathing by 'Yogendra Rhythm' helps. All one has to do is to sit cross-legged and slowly breathe, in and out. For chronic sinusitis and colds it is essential to keep the sinuses and the nose clear. One could do this by Kapalabhati, which is a very good exercise. A simpler one would be Pranayama (*Sukha Purvaka*). Sitting in a comfortable position, preferably cross-legged, one may close the right nostril with the right thumb, then inhale through the left nostril slowly filling the lungs, retain the air for a few seconds, and then close the left nostril with the left thumb, releasing the right nostril and exhaling through it. Then inhale through the right nostril, retain the air for a few seconds, and exhale through the left. One keeps on repeating this process several times. I have found this exercise very useful, not only for the above ailments but for relaxation of the mind also.

Another common complaint of the modern man or woman is constipation because he or she does not evacuate the bowels completely, being usually in a hurry or because of a defective posture. Squatting is probably the best posture. As the faecal matter keeps on accumulating, there is a feeling of tiredness, lethargy, flatulence, loss of appetite, all of which amounts to auto-intoxication. Purgatives do not solve the problem. If constipation is allowed to go unattended, piles, fissures, hernia, and even appendicitis may develop owing to constant straining. Enemas, along with constitutional homœopathic medicines and yogic exercises like *Uddiyana* and *Nauli*, are recommended in such cases.

In females, constipation may as a result of straining cause menstrual irregularities, and even prolapse. For infants and children with hernia, in whom an operation is not desired, I recommend the head-low—feet-high position. *Sarvangasana* is the best if one can do it. If this is not possible in the beginning, I merely ask the patient to lie flat on the ground covered with a carpet or blanket, and to raise the legs slowly, keeping the knees extended. After he has perfected this he can go ahead with typical *Sarvangasana*. This asana has helped some cases with varicose veins, and also some prolapsed cases.

I would advise *Simhasana* to those who suffer from frequent sore throats as I have found it very efficacious in this condition.

The patient kneels with his buttocks resting on the heels, the toes firmly resting on the ground, and the palms pressing on the knees. He opens the mouth and sticks out his tongue as much as he can, with the eyes protruding.

I have quoted some disease conditions which I found improved by doing yoga practices. There is no doubt that many disease conditions exist, which can be relieved through yoga. This I believe from my experience of many years as a medical practitioner.

MEDICAL RESEARCH

DR. JAYADEVA YOGENDRA

TOGENDRA, JAYADEVA: Born 1929, B.A. (Hons.), M.A. with Samkhya Yoga, having secured Bhagwandas Purshottamdas Scholarship; obtained Ph.D. on Samkhya and Yoga in the Moksa Parvan.¹ Editor, Journal of the Yoga Institute; Principal, Teachers' Training Institute of Yoga at The Yoga Institute, Santa Cruz, India; member of the Governing Body of the Central Council of Research in Indian Systems of Medicine & Homœopathy, Ministry of Health, Government of India, New Delhi.

The aspect of scientific research in Yoga, which is receiving most attention at many centres, is the use of modern scientific methodology of physical sciences in evaluating the claims of Yoga. It is thus held that—with regard to medical research in Yoga—diagnosis, treatment, and final evaluation of cure through yoga technology should be carried out under strict supervision of a practitioner of modern medicine. It would imply and entail *prima facie* and of necessity: (i) Submission of the yoga patient to a practitioner of modern medicine, subscribing to a different set of beliefs on health and disease from those held by the yogi—the one who actually is to treat the patient. (ii) The yoga patient, as well as the yogi, will have to work on the basis of an etiology of disease pronounced by the practitioner of modern medicine—an etiology in which the yogi does not believe. (iii) Further, to confirm his diagnosis the practitioner of modern medicine may put the yoga patient through various types of investigations—the results of none of which will have any value for the yogi who will be treating the disease; on the contrary, some of such investigations may even harm the patient to some extent, according to the yogic belief. (iv) What is more, the very presence of a modern practitioner is often resented by the yoga patient, who does not want interference during the rapport which is being built up between the patient and the yogi during various stages of treatment. Such a rapport is essential as part of yoga treatment. (v) The evaluation of cure of any disease treated through yoga will be carried out by the practitioner of modern medicine on an entirely different

theory of cure from that held by the yogi. For example, since he is trained to look for a germ or a physical factor as the cause of disease, he will not be satisfied about the cure unless the factor he has accepted as the cause is removed. (vi) Finally, the results of cure through yoga are likely to be very much affected by the changing concepts of pathogenesis of disease. In fact, many psychosomatic diseases treated through yoga would in such circumstances be deprived of due credit.

In the light of the above, The Yoga Institute, Santa Cruz, has carried out various experiments during the past 52 years to verify some of the misgivings about the type of scientific research possible. What type of research—with the aid of instruments—may be possible in the case of a system like yoga? Will such research be in agreement with the spirit of yoga, and will it aid in popularising the vital tenets of the system? These were some of the points thought worthy of consideration. To conduct such experiments, the Institute carried out clinical-cum-medical researches in different stages. This involved the setting up of facilities for diagnosis, treatment, hospitalisation, investigation, and final evaluation. For the present study, we confine ourselves to the medical work carried out in four stages, at The Yoga Institute, Santa Cruz.

For the first time, in the year 1918, the Yoga Institute at Versova, near Bombay, standardised a clinical proforma for admitting the patients who would undergo treatment. Patients were required to declare the type of disease they were supposed to suffer from, the type of treatment undertaken, and the relief gained. They were required to provide their photographs as a useful record of their condition. Simple measurements of height, weight, chest and waist were also maintained. In some cases, the patients provided the medical practitioner's assessment of treatment, as well as their own. One hundred and twenty-four cases covering the following diseases were treated:

Asthma	Heart trouble
General debility	Hemicrania
Gout	Obesity
Diabetes	Prostate enlargement

It must be remembered that it was the first time in history

that such an attempt at applying yoga for the treatment of disease was undertaken—records of work were maintained methodically and useful medical details gathered. The results with the first group of patients proved so encouraging that Shri Yogendraji was requested to undertake treatment of patients suffering from various diseases. It was the first institution of its kind in the world, solely organised to adopt practical yoga on a scientific basis, to cure the ailing, and simultaneously to collect clinical and laboratory data to establish the claims of practical yoga as a science. Yoga then was little known to the fashionable residents, and its value in the treatment of disease was doubted by many. It took some months to convince them of the merits of yoga; but the remarkable achievement ultimately attracted the attention of many prominent citizens.

In spite of this valuable work, it was felt that any claim on Yoga as therapy was premature. The system of yoga was still considered irrational and unscientific; and therefore the work done until then was not acceptable to the practitioners of modern medicine; this was the experience of an Indian doctor Dr. P. Dinshaw, who while benefiting himself failed to convince his colleagues in London, where he was practising. This was in 1919. In early 1920, very fortunately, Dr. Geo. W. Amsden, Medical Superintendent, Bloomingdale Hospital, New York, took interest in organising therapeutic work with the co-operation of scientists and medical men. A demonstration of yoga practices was first arranged in the presence of such eminent men as Dr. S. J. Meltzer of the Rockefeller Institute of Medical Science. It was at once realised by the medical men present that yoga practices operate on the autonomous nervous system. Dr. Chas. W. Hack of Life Extension Institute, a man with forty years of medical practice, was appointed as the medical officer-in-charge of The Yoga Institute, which was immediately set up as a 20-bed hospital. Leading physicians sent patients with their recommendations to the Institute. The cases treated were:—

Adenoiditis	High Blood Pressure
Arthritis	Lumbago
Asthma	Melancholia
Constipation	Nervous Debility

Drug Habit	Neurasthenia
Gastritis	Obesity
Gastric Ulcer	Rheumatism
Gout	Sinusitis
Heart Trouble	Underweight

The recent theory of the psychosomatic nature of disease was quite unknown. Stress was always laid on the physical procedures of treatment and evaluation. There was therefore much prejudice against Yoga as a therapeutic agent.

Papers on clinical-cum-medical aspects of and standard works on yoga hygiene were published, referring to some of the cases treated. The practitioners of modern medicine, however, proved very conservative. No reference to the work appeared in medical journals. Random criticism generally against the health aspects of Yoga by medical men like Jacobson and others continued.

In the year 1934, Dr. John W. Fox, the scientific collaborator of The Yoga Institute, Santa Cruz, persuaded the authorities to carry on medical work and to maintain necessary records so that posterity might benefit from the experience gained. He helped in equipping the Institute to carry out clinical researches. Simple instruments for measuring B.P., vital capacity, flexibility of the spine, strength of arms, etc., were acquired. He himself trained two persons to carry out check-ups and maintain proper records before, during, and after treatment. He encouraged tests for blood and urine analysis. Special case-papers were prepared, to be filled by persons who were registered medical practitioners. Relief of symptoms was to be carefully noted in the words of the patient and of the physician. Improvement in general health, as also, maintenance of the same, over a long period was to be looked for. In this way thousands of patients, both indoor and outdoor, were accepted at the Yoga Institute. About three hundred cases were studied in detail, since many of these were recommended by physicians themselves. The patients had improved from diseasing conditions like diabetes, hypertension, asthma, certain cardiac conditions, etc.

The Yoga Institute invited many medical delegations to take note of the work being done. Foreign researchers were

also provided with abstracts of work and suitable literature. Very cursory notice, however, was taken by medical journals and medical authorities. In 1960, the Government of India appointed a committee of medical experts to study and evaluate the therapeutic value of yogic practices, since many claims were being made for these. The medical experts studied the records maintained at the Yoga Institute. While they agreed that the records showed that the patients benefited, they expressed the opinion that the records should be maintained more scientifically. For this, they suggested the appointment of a physician of modern medicine, a pathologist and a technician, as well as the setting up of a pathological laboratory. They reported that 'as the records have not been maintained on proper scientific lines, it is not possible to evaluate the various therapeutic claims made for yogic treatment of various diseases. The committee therefore feels that it is very essential that conditions be created and facilities provided for scientific evaluation and assessment of the effects of yogic exercises, because in its view yogic practices, if done on proper lines, may help those individuals who suffer from diseases with predominant psychosomatic disturbances.'

Having regard to the expanding ideology of medical sciences, the Yoga Institute undertook to give a trial to the suggestions and appointed a practitioner of modern medicine, a technician and a consulting pathologist, at the same time setting up a pathological laboratory. From 1965, all types of pathology tests and biochemical examinations were available at the Institute. The general medical practitioner examined fully every patient admitted, maintained case-records and re-checked the patients periodically. In all, 665 males were studied in this manner. In collaboration with the consulting physician, a paper was prepared on Asthma; it was read during a medical conference at the Yoga Institute and published in the Journal of the Yoga Institute. A visiting physician from U.K. commented that more detailed studies like the respiratory function test should have been carried out, too. Two eminent physicians who were interested in such research suggested lines for detailed medical research that would satisfy the modern medical scientists.

It was partly with a view to meeting such conditions of

scientific methodology, formulated by the physical scientists, that the Yoga Institute organised a Medical Research Unit. A panel of fourteen medical practitioners, led by Dr. K. K. Datey, the cardiologist, Dr. N. S. Vahia, the psychiatrist, and Pt. Shiv Sharma, the exponent of Ayurveda, helped in securing the services of consulting physicians and technicians. They also drew up the proforma for maintaining data and decided on the research methodology. The patients were to undergo examination at the hands of the appointed consultants, who were to cooperate in carrying out all types of tests required. Necessary arrangements for psychology tests, X-Rays, and cardiograms, besides biochemical tests, were made. A weekly re-check system was also arranged. In some cases, hospitalisation was made compulsory.

In all, during the first three months of the experiment, 58 persons (44 men and 14 women) were studied. The patients were diagnosed as suffering from the following diseases after necessary investigations were carried out by the specialists:—

Anxiety depression	4
Anxiety reaction	11
Anxiety chronic	2
Asthma	9
Diabetes	6
Epilepsy	2
Hypertension	8
Mucus colitis	2
and ulcerative colitis	2
Rheumatoid arthritis	5
Schizophrenia	4
Sinusitis	2

The other persons suffered from: chronic dysentery 1, eczema 1, and paralysis 1. A large number of patients showed up to 60% or more improvement in a very short time. Follow-up work is continuing. Studies on the methodology of research in Yoga, as well as on the evaluation of cure, are being carried out.

In conclusion, it may be said that Yoga is a high-conceptual system possessing its own philosophy and characteristic way of

life. Treatment of disease in yoga is a by-product of its larger process. While attempts are being made to restate the basic principles of yoga in modern terms, such efforts at a critical evaluation of an ancient art should not be carried to an extreme. As is evident from the earlier statements, much good accrues to the sick through yoga processes. Evidence in this matter should be collected; but one should not, in imitation of research procedures of modern medicine, go in for full-fledged clinical research or etiological research. Being themselves in a state of infancy, life sciences, including the medical, are likely to shift their positions from time to time with the discovery of new knowledge. An ancient system like yoga that has met many areas of human needs so pre-eminently, should not hitch its wagon to the unsteady star of material sciences.

YOGIS ANSWER QUESTIONS

Question

It is accepted that a disease can be treated by yoga methods, but the types of diseases treated and the methods used need clarification. What has been your experience so far?

Shri Padam Prakash:

Blood pressure, heart attack, asthma, insomnia and diabetes are some of the diseases that can be treated by the practice of Transcendental Meditation. Sound health depends upon the state of the mind, which is an abstract factor, and upon the state of the nervous system, which is concrete. The nervous system is the vehicle for the functioning of the mind, since it serves to connect the subjective nature of man, the mind, with the objective world around him. The mind has to draw nourishment (life-energy) from the Absolute Being and pass it on to the body and to the other fields of relative existence. Failure on the part of the mind to draw sufficient life-energy from the Being naturally results in weakness or in ill-health of the body and the personality. When tensions build up in the mind, they are reflected upon the body through the nervous system. In this way a material stress produces disease and even brings about organic changes in the body. Eighty per cent of diseases are the result of such mental tensions. Obviously the cure of such maladies lies in creating a situation in the mind whereby it becomes and remains unwavering and steady.

Asanas, Pranayamas, Kriyas and diet have their own part to play in the treatment of diseases but meditation should be given its due place. Meditation is easy to practise and has far-reaching results. Prayer and faith may not attract the modern man, but meditation can take the place of prayer and faith if scientifically undertaken. In our opinion almost all diseases can be cured by the combined use of asanas, pranayamas, baths, diet reform and meditation, except in cases where surgical interference is warranted.

Prof. Pattabhi Jois:

Definitely all *vyapya* diseases—such as diabetes, asthma, blood pressure, gastric troubles, etc., can be cured by yoga methods. I bear testimony to this statement on the strength of my own experience in the field for the past forty years. No records, however, have been maintained.

No other aids are required if asanas and pranayamas are practised scientifically, and though no restrictions need be imposed in respect of diet, timely *satwic* food will give relief. Prayer and faith do also play a part.

Yogiraj K. R. Sangamnerkar:

With the help of yoga methods alone I have cured paralysis, diabetes, hernia, rickets, rheumatism and even pulmonary tuberculosis. I have maintained records over the past forty years, describing the stage of disease at which the patients first approached me, together with diagrams and sketches to show the progress made from week to week. I also employ massage with oil and with electricity, black-soil pads, steam, and hot or cold water baths, wherever indicated. The importance of each of these is self-evident.

G. Raghaviah:

Some diseases such as sore eyes, rheumatic pains, headache, vomiting, etc., have been treated with simple yoga methods, but I have found the 'Ray of Soul' treatment to be the most effective. The soul is considered by Maharshis as *Atma Jyoti*. Just as light sends out rays, so does the soul. When I sit in yoga (*Savikalpa samadhi*), the rays of the soul will come out of my whole body as small projections through the skin and will be seen by others with the naked eye. In that state I touch the affected part of the body of the patient, passing into it the rays of my soul for five or seven minutes. Any pain including high temperature, can be reduced within fifteen minutes of this yoga treatment by the 'Ray of Soul'.

Dr. Swami Gitananda:

Conditions which seem to respond best to 'Yoga Only' methods are the ones which fall into the category of 'psychosomatic conditions'. Thus, (i) asthma and related pulmonary

diseases, (ii) arthritis and similar conditions like rheumatism and bursitis, (iii) chronic stomach complaints, often associated with ulcers, (iv) certain types of heart disease, (v) conditions, classified as 'catarrhal', and (vi) emotional mental conditions typified by neurasthenia—these have been successfully treated. Case files and records have been maintained for private evaluation.

Specific asanas, as well as cleansing kriyas and dietary reform, and, in some cases fasting, are employed. Suitable pranayamas and relaxation therapy are extensively used, but faith and prayer we leave to the individual patient.

I accept any therapy, technique, or activity which can return normal 'Homeostasis' as a valid healing art. Controlled diet, postural manipulations, certain types of massage, baths, herbs and natural remedies—these are usually suggested. Synthetic drugs and surgical operations are resorted to in emergencies, and only as a last resort. Full laboratory tests are usually ordered, including C.B.C., Urinalysis, and where indicated, X-Ray, Cardiograms and E.C.G. are important aids in the respective fields; and I consider these indispensable for proper diagnosis and treatment. There are some diseases, however, which require sophisticated knowledge and subsequent care, for which Yoga Therapists are not yet trained. But the great emphasis in yoga should be placed on prevention rather than the cure of a disease. This is the field in which Yoga and India should supply the world's need.

K. P. Gangadaran Nair:

Asanas, pranayamas, kriyas and diet are essential for the treatment of diseases through yoga, such as asthma, gas trouble, blood pressure, piles, constipation, diabetes, etc., In asthma, particularly, suitable breathing exercises are of immense benefit. The aims of such breathing exercises as mentioned by Shri Yogendra are: (i) to acquire automatic diaphragmatic breathing rather than the thoracic type of breathing, (ii) to concentrate on expiration in preference to inspiration, especially at the onset of an attack; (iii) to increase the mobility of the chest wall and to relax the accessory muscles of respiration; and (iv) to correct deformities commonly found in chronic asthmatics. Fundamentally, *yoga* is a preventive therapy.

Janardan Swami:

Diseases such as asthma, heart ailments, blood pressure and mental disorders can be effectively cured with the ancient science of breath regulation. We maintain records which are available for scrutiny. Our special technique of exhalation of breath consists in exhaling undesirable negative vibrations so as to allow positive ones to work on us. Most of the diseases are psychogenous and are related to the irregular functioning of the vibrations. Therefore, proper control of these through the technique of exhalation can prevent them or cure them.

PART IV
YOGA IN MODERN SOCIETY

THE SCIENCE OF PERSONALITY

DR. K. S. JOSHI

JOSHI, K. S.: Born 1929, M.Sc. (Agriculture), M.A. (Philosophy), Ph.D.; received postgraduate training in Yoga for one year at the Kaivalyadham Institute, Lonavla; at present Head of the Department of Yogic Studies, University of Saugar. Author of Pranayama, Yoga and Personality and Yoga and Daily Life; has published several research papers in Indian and international Journals of Philosophy and Yoga.

We are living in an age of crisis. On the one hand we notice tremendous progress in the fields of science and technology. The frontiers of knowledge are enlarging rapidly, making us feel thereby that our capacity to know the mysteries of the universe is almost limitless. But side by side with this development of our brains, our hearts seem to be growing dry and hard. Scientific progress appears to have brought with it an ever-increasing feeling of hate, distrust, and fear among various individuals, communities, and nations. The distance between the earth and the other planets is fast diminishing, but, alas! we ourselves are going farther away from one another. This contradiction is evident throughout the world; it is not peculiar to India, or China, or America alone. The reason for this is not far to seek. Perhaps it is to be found in the very nature of the human mind.

As explained in the *Kathopanisad* (II. i), the human mind has an innate tendency to go outward, and only those who turn their mind inward can attain eternal peace. We thus take pride in going to the moon. Of course, there is nothing wrong in the attitude as such. But we should not neglect the inner space (*chidakasha*). There must be an integration of the inner and the outer aspects of human personality. Mastery over the external nature alone is of no avail for solving the human problem of peace and happiness. Nobody can live in complete isolation. To be is to be related. The relations between different individuals and also those between an individual and the world around him must therefore be understood properly in order to bring about peace and happiness. Yoga can be of

great help here because it teaches inwardness, which is essential for understanding one's own nature. 'Stop running about; make the mind steady and peaceful' is the watchword of Yoga.

For understanding the significance of Yoga as a true science of personality, we must have a good grasp of two things, namely, Yoga Psychology and Yoga Ethics. According to Yoga Psychology, human behaviour throughout life is supposed to arise from five fundamental innate tendencies, called *Kleshas*. These are: *avidya* (non-cognition), *asmita* (I-feeling), *raga* (passion), *dvesha* (hate), and *abhinivesha* (craving for survival). The first and foremost among these, namely *avidya*, is supposed to be the mother soil in which the rest of the *Kleshas* take their roots. The *Kleshas* are supposed to be present in the mind since birth, and so in every re-birth. They colour the mind and make it impure. Human behaviour is pervaded by their working, through and through; and every piece of human activity is implicitly painful because it is always a product of the working of the *Kleshas*.

Yoga Psychology recognizes three main segments of the mind, which together constitute the 'internal organ' (*antahkarana*). They are called *manas*, *buddhi* and *ahamkara*. The last segment is responsible for the ego-feeling. *Buddhi* is the real mental organ to which all the impacts received from the external world through the sense organs are submitted by the *manas*. The *buddhi* decides as to what response it should make to these impacts. This response is conveyed to the motor organs, viz., hands, feet, etc., through *manas*. The internal organ is compared to a mirror. But it works like an unclean mirror due to the presence of *Kleshas* in the internal organ. A thought or knowledge arising in it, through the activity of the various segments, is called a *vritti*. For most of us, the *vrittis* are always coloured by the *kleshas*, and so our knowledge is distorted, unclear and full of pain. Hence the *vrittis* are called *klishta vrittis*. The failure of the human mind to resolve the various conflicts in life is thus traced by Yoga to the presence of the *klishta vrittis*. Yoga does not, however, stop there. It goes further to show how to curb the *kleshas* and wipe out the *klishta vrittis*. This is aimed at in the development of what may be called the yogic personality, traditionally called the *jivanmukta* state. All the practices of yoga are found to be directed ultimately toward this goal of

jivanmukti. We shall discuss here, in brief, the utility of various yoga techniques for the purpose of stopping the *klishta vrittis*. This is traditionally called *vrittinirodha*. Its importance in yoga is so overwhelming that Patanjali, the author of 'Yoga Sutras' and the best-known authority on yoga, has defined yoga in terms of *chittavritti-nirodha* (Yogasutras—I. 2).

This *nirodha* is achieved through three steps, namely, *dharana*, *dhyana*, and *samadhi*. These are progressively intense states of mental concentration. Our mind usually keeps on moving from one object to another. It hardly ever knows how to rest, except in sleep. In *dharana*, this perpetual activity of the mind is restricted. It is given a single object to associate with. The mind is tied down to a single object such as a picture or an idol or an image or a symbol. In the beginning this may be achieved by fixing the gaze on the desired object. Later on, one learns to concentrate on the mental image of the object with the eyes closed. Thus in the state of *dharana* the mind is allowed to move in a very restricted sphere of thoughts. These thoughts are all about a single object of concentration. When one gets sufficiently established in the practice of *dharana*, the mind becomes increasingly steady, so that it stops moving from one thought to another, and like a continuous flow of oil unhindered and unaltered by anything, the flow of a single thought alone arises in the mind, time and again. This state, which is full of peace and joy, is called *dhyana*. It brings about removal of the impurities of the *kleshas* from the mind. When the mind becomes almost free of the *kleshas*, the *klishta vrittis* are automatically washed away. This gives rise to an extraordinary state of mental steadiness, called *samadhi*. In it, the mind becomes utterly still and there is no consciousness of any process or object of concentration. This is also called *samapatti*. It is characterized by complete purity of mind, like crystal. And just as crystal shows in itself the colour of whatever may be in its contact, so, too, the mind shows very clearly the real nature of anything with which it may associate itself. It becomes like a clean, undistorted mirror which shows things as they are. Such a mind alone can grasp the real nature of the ultimate reality. It alone knows supreme bliss and peace *par excellence*.

To achieve such a completely peaceful and balanced state

of mind is the real goal of yoga. It is a sad fact, however, that persons who have actually achieved this goal are very rare. The main reason of this is that it is next to impossible for most of us to make the mind steady. To overcome this universal difficulty, yoga has recommended two sorts of disciplines: one, the physical and the other the mental. The physical discipline comprises various postural and breathing techniques (asana and pranayama) which, when faithfully practised for a sufficient length of time, can definitely lead the student of yoga toward self-control and mental steadiness. The mental discipline, called pratyahara, involves a very arduous task, namely, that of withdrawing the mind from the objects of enjoyment and turning it inward. This becomes impossible as long as our mind is a playground for various kinds of desire. Yoga ethics renders great help in this respect.

Ethics is the branch of knowledge which deals with the problem of how we ought to act. Yoga ethics lays down very high standards, we may say, for the behaviour of the student of yoga. These are called yama and niyama. The five yamas, viz., *ahimsa*, *satya*, *asteya*, *brahmacharya* and *aparigraha* require that the student of yoga must completely abstain from violence untruth, theft, sex and the accumulation of wealth. These abstinences must be observed without any exception or excuse whatsoever. They are to be accompanied by five niyamas, which are positive yogic observances, viz., cleanliness, satisfaction, penance, study of yoga literature and devotion to God. (*Shoucha*, *Santosha*, *Tapas*, *Svadhyaya* and *Ishwarapranidhana*).

It often so happens that every now and then there arise situations in conflict with the yamas and the niyamas. Patanjali has very wisely recommended a technique called *Pratipakshabhavana*, which consists of a careful and thoughtful pondering over the ill effects of the lapses in the practice of the yamas and the niyamas. This is a very important practical hint to every student of yoga. It reveals the real beauty of yoga ethics.

The methods and techniques of yoga which bring about an end of the *Klishta vrittis* have been discussed so far. One may ask a question here, namely: What has all this to do with the science of personality? And further: What sort of personality does yoga bring about? A detailed answer to this question cannot be attempted here. But it may be pointed out that the

yoga practices bring about a vast change in the basic inner aspect of one's personality. Let us call it 'the yogic personality'. To list only a few, its most striking features are: (i) freedom from conditioned, narrow, one-sided outlook and activity, (ii) freedom from greed, cravings and passion, and (iii) freedom from grief and fear. These are, so to say, the negative aspects of the yogic personality. On the positive side, a yogic personality may be said to be characterized by (i) unshakable peace and satisfaction, (ii) love and compassion for all and (iii) mental steadiness and equipoise.

It is needless to say that what we actually observe in and around us today are the characteristics that are exactly opposite to those evidenced by a yogic personality. Vices such as greed, passion, hate, distrust, deception and cruelty are mainly responsible for the sorry state of affairs in our lives. If at all we are serious about them, if we are really interested in improving matters, we shall have to bring about a radical change, a transformation of our very personalities. And it is perhaps yoga alone that can show us how to act in that direction. Yoga is, indeed, the great science of personality.

ROLE OF WOMAN AND YOGA

SITADEVI YOGENDRA

YOGENDRA, SITADEVI: Born 1912, Registered Medical Practitioner, Secretary of the Yoga Institute, Santa Cruz, Bombay, since 1939; author of Yoga Simplified for Women; the only woman delegate from India to the New York World Fair, 1940.

‘Madonna and Child’ is truly symbolic of the role of woman in the world. In the relative position of the two sexes, man has been the fighter, the protector of woman and home. But it is the woman, who with her innate parent instinct, love, sacrifice, devotion, patience, finer tastes and judgement, besides other natural traits, has been keenly interested in consolidating the home and the family. Many, for that very reason, are of the opinion that the development of social organization is a semi-nine creation, which has special relation to motherhood rather than to the solitary, jealous, unsocial male ownership.

Both as wife and mother, home remains the focus of attention for the woman, and, because of her closer attachment to it than the male’s, she prefers to devote a great part of her time and energy to its continual betterment. This does not in the least imply that she is unfit for other vocations, for neither science nor philosophy has yet proved that woman’s capabilities are not equal to those of man in almost everything. However, constituted as she is, both physically and psychologically, domestic, aesthetic, and cultural activities are more in harmony, rather in complete harmony, with her natural talents and aptitude.

Just as, in the primitive age, woman played her humble part in domesticating the male by her love, devotion, sacrifice and tenderness, it still remains her duty to improve upon the present phase of civilization with the aid of the very same expedients—all the rich gifts of persuasive feminine characteristics. For this purpose, it is not necessary that she should try to imitate the male, or even compete with him, in all aspects of life; for she can achieve her objective quite gracefully—without any tint of aggression, offence or rivalry—through that congenial tech-

nique of love and sacrifice in the performance of her multifarious duties at home, in the family, and to society. What is required is efficiency, determination and the vision to accomplish this great objective. And it is right here that Yoga can offer her an ideal training so essential for physical and mental efficiency, for strength of character and self-reliance, and for the breadth of vision that comes only after self-realization.

The axiom that 'woman sows in her flesh for the race' underlines in no uncertain terms the basic fact that it is on motherhood more than on anything else that the future of humanity depends. Unfolding the essence of eugenics and euthenics, one of the ancient Hindu sociologists observes, not unreasonably, that 'where womanhood is respected, there dwell the gods'. *Yatra naryastu pujyante ramante tatra devatah.* (Manusmrti, III, 56.)

Unfortunately, it has not been sufficiently realized that, at home, in the family, and through the society, it is the women who mould the lives of men, as it is women who give them birth.

Manu, the great Hindu Law-giver, further compares the relative position of the father and mother by stating that the father excels a hundred teachers, but it is the mother who excels even a thousand fathers. (Cf. *Ibid.*, II, 145.)

'The child is father of the man'; but it must also be stressed at the same time that, besides hereditary potencies, environments also play a very conspicuous part in the making of man. 'The environment of the infant is its mother. Its health and physical fitness are dependent primarily upon her health. Given a healthy and careful mother, we are on the high road to a healthy infant; from healthy infancy, we may expect healthy childhood, and from healthy childhood may be laid the foundations of a nation's health.' Moreover, this is not confined only to his physical life but applies equally also to his moral, mental, and other higher planes of living. If the human race is to be really and radically improved, it is not sufficient that mere physical fitness of the mother should be regarded as the ultimate aim of education. From the bitter experiences of civilization, screened in the pages of the distorted history of the victorious, we ought to have realized ere this what sheer brute health actually means in countries peopled with militant Goliaths. Indeed, the rising generation ever serves as a barometer indicating what actual progress civilization has made so far; and

whenever this progress is found to be below our expectations, motherhood must be utilized as the only real agency for transmitting any improvement—as conditions demand—both through environments (primarily) and heredity (eventually) for the welfare, not only of that generation but also of the new race.

The problems of mankind will, therefore, remain unsolved unless and until ideal womanhood becomes the goal of all our educational processes intended for woman. It means that the right type of physical, mental, moral, and psychic education must form the basis of practical training for woman, and that the earlier this kind of education is imparted in life, the better.

I repeat once again that, if a complete transformation of the human being is desired with a view to making a heaven of this earth as being the objective apparently claimed for all human efforts towards civilization and culture, the present system of education of the conscious may be regarded as quite inadequate; for this needs to be supplemented with the education of the subconscious. Furthermore, all moral and spiritual teachings, irrespective of their origin or adherence to any particular religion or sect, should not remain mere theories for academic discussion, or as vestiges of decoration of our much vaunted civilizations but they should form an integral part of practical living for those who profess to follow them. The essential—but impartial—technical training may be imparted through the authorised centres of scientific culture established for these very purposes. And, of all people, it is rather the woman who should undergo such training voluntarily and religiously to insure the physical, mental, moral, and spiritual health of the generations of the future.

Fortunately, woman finds in Yoga the most invariably perfect training system so admirably suited to ideal womanhood. It provides for joyous health, devoid of brute force; it eliminates hypocrisy of moral life by habituation to the universal ethics; it increases mental acumen through precision and concentration by avoiding diversion into unhealthy mental activities; it weeds out evil tendencies from the subconscious and supplements them by nobler humane characteristics; and, finally, it enables one to have a correct perspective of human affairs and of this universe by annihilating selfishness (ego) and by

broadening the vision to the limit of realization of complete unity with all beings.

Given mothers with all these physical, mental, moral and spiritual attainments—scientifically imbibed—the future generations cannot but possess these noble traits through heredity. Moreover, the generations to come shall also have the added advantage of fostering these traits under suitable environments among such mothers, and, finally, of developing human potentialities to actual divinity. Yoga presents to every would-be mother a unique opportunity to unfold what is best in her and thus to leave a divine heritage for posterity.

YOGI AS GUIDE, PHILOSOPHER AND FRIEND IN THE HISTORY OF INDIA

SWAMI SHIVANANDA SARASWATI

SARASWATI, H. H. SWAMI SHIVANANDA: Born 1900, Founder-President, Umachal Yogashram, Kamakhya, Gauhati, and Shivananda Yogashrams at Calcutta and Midnapur; President-Director, Umachal Yogic Hospital and College; has written several books on Hatha Yoga and Yogic Therapy.

The speciality of Indo-Aryan civilization is its introspective mood. In the remote past when the light of civilization did not appear in any part of the globe, Indian *Sadhaks* were deeply engaged in *Yoga-Sadhana* or *Sadhana* for self-realization. They were then impatient to penetrate the mystery of creation and of life. Human life would be like that of a beast, were the true meaning of life undiscovered. We do not want the life of an ignorant beast; we wish divine life, enlightened with knowledge. We want Self-realization or God-realization. The untiring effort to know the inner self is the peculiar characteristic of Indian civilization. Those who have succeeded in this effort are called *Yogis*, *Rishis* and *Munis* in the *Vedas*.

The *Yogi* is one who has power to be united with the supreme Self. *Rishi* means he who has succeeded in going forward to the stage of self-realization or the stage of realizing the supreme truth. The root meaning of *Muni* is the master mind. He who can control his mind is a master mind or *Muni*. The master mind can easily reach the stage of self-realization. So the three words—*Yogi*, *Rishi* and *Muni*, are more or less synonymous. We shall use the words *Rishi* and *Muni* in this article with the same meaning as *Yogi*.

Knowing the mystery of creation and realising the mystery of life, *Vaidik Rishis* tried their best to lead society towards that goal. ‘To die in harness’ or to pursue material life and physical comfort to the last day of life, is not the ideal of *Vaidik* cult. *Vaidik* society divided life into four stages—*Brahmacharya*, *Grhasta*, *Vanaprastha* and *Sanyasa*. The first 25 years are for the

preparation for Divine Life—to learn various branches of knowledge and to form character—this is *Brahmacharya Ashram* or student life. The next 25 years are for family life or worldly life—to fulfil the will of the Creator to carry on the line of creation, knowing that this family life is not led in the manner of a beast. Married people should be above physical passion; they must be pure in thought and conduct and only then will it be possible for them to be parents of divine children as will be helpful in leading human society towards the Divine society. A happy and smooth family life is not the only goal; it is a secondary goal. Everyone should give up worldly life at the age of fifty-one. Even a king had to give up his throne at this age, this being the rule of *Grahastha Ashram* or family life with no exception. The next 25 years were for pure religious life, to live in solitude with holy persons and to dive deep into *Sadhana* for self-realization—to make life holy and godly—this is *Vanaprastha Ashram*. The fourth and last period of 25 years was for living a godly life, to love all, to sacrifice oneself for the welfare of human society—to help human society to be divine; it is *Sanyasa Ashram*.

There was also freedom for those who did not wish to enter into family life. From their very early years they could seek the opportunity to cultivate Divine life.

If Divine life is the highest aim of human life and society, attainment of this goal will invariably depend upon the magnetic influence, guidance and help of the Divine man in the functioning of the affairs, not only of the society but of the State as well. Out of this fundamental necessity arose the spiritual teacher in the Vaidik society. The kings of the Vaidik society had to seek the help and guidance of their spiritual teachers for their own well-being and for the welfare of the State. Therefore, a great saint and seer was installed as the State Priest and considered as the most honoured and revered one in society.

In the Vaidik period India was divided into many small kingdoms which elected a Rishi each as its Royal Priest who had attained the highest knowledge and wisdom among the saints and seers in the kingdom. This tradition of *Guru-Purohit* has come down to us through the ages.

The great sage Yajnavalkya was the spiritual teacher of the

Janaka dynasty of Mithila. On account of the magnetic influence of this great spiritual guide, the name and fame of the Royal Dynasty of Mithila spread all over India as a Brahmanita Dynasty. In a later period, Vyasadeva, the greatest Rishi of his age, sent his only son Sukadeva to receive *Brahmavidya* (spiritual lessons) from King Janaka. The subjects lived peacefully and comfortably in the reigns of the Brahmanita kings.

The great sage Vashistha was the Guru of the royal dynasty of Ayodhya. Vashistha was very fond of his disciples Sri Ramchandra and Lakshmana. It was perhaps under the influence of this great Master that Sri Ramchandra was successful in ending disputes between the Aryan and the non-Aryan kings of India. He helped destroy the feelings of separation between north and south India and established an undivided Indian civilization, which blended in harmony the Aryan and non-Aryan cultures.

The great Rishi Agastya was a contemporary of the great Rishi Vashistha. Like Vashistha, Agastya is also the composer of *Veda-Suktas*. Agastya was the Guru of King Khel (*Rigveda* 1/182/1). Rishi Agastya was the pioneer who brought together the two civilizations of Aryavarta and Dakshinatya. Like Yajnavalkya, Agastya was very influential in the Vaidik age. With his skill and cleverness he effected the defeat of the non-Aryan kings who were against the Aryans. Agastya married Lopamudra, a very beautiful princess endowed with high knowledge and mastery of Yoga (*Rigveda* 1, 179, 4).

Illwal, a non-Aryan king of Manimatipur, was very antagonistic to the Aryans. He tried to kill Agastya but he was subdued. Agastya had to overcome many obstacles in carrying out his mission to end the quarrels between the Aryans and the non-Aryans of India. The non-Aryan widowed queen Taraka, whose husband was killed by an Aryan king, burnt the Ashram of Agastya to ashes in order to drive him away from the Deccan. But Agastya was able to exert his influence upon some non-Aryan kings. King Pandya of the Deccan elected Agastya as his State Royal Priest. King Ravana was against the mission of Agastya. Ravana attacked the Pandya kingdom and because of the help from Agastya, Ravana was defeated and compelled to retreat with his soldiers.

Sri Ramachandra with Sita and Lakshmana visited the

Ashram of Agastya in Dandakaranya. Sita received much advice from Lopamudra. Rishi Agastya advised Ramachandra to select *Panchavati* as his forest residence (*Ramayana* 3/13/13). When Rama was engaged in fierce fighting with Ravana, Rishi Agastya helped Ramachandra in every possible way—with arms, advice, etc. Sri Ramachandra killed Ravana with the Brahmastra given to him by Agastya himself (*Ramayana* 6/108).

The spread of the Vaidik cult by Agastya and his descendants and disciples was not confined within the boundary of the Deccan. They preached it in various countries beyond the sea such as Thailand, Borneo, Sumatra, Java, Cambodia. The great sage Agastya was honoured and worshipped as the living Deity, the incarnation of Lord Shiva, by the kings and subjects of these countries. The war-affected Cambodia has today appealed to the United Nations and to India for the safety of the ancient temple of Angkor-Vat. Angkor-Vat is said to be the temple of Lord Siva. From the rock inscription we learn that the temple was established by the great sage Agastya.

It must be noted that the great sage Agastya, the composer of the Vaidik Suktas, and Agastya, the founder of the Cambodian Angkor-Vat temple, are not perhaps one and the same person. It is well known to us that the head of the Sankaracharya Math is also called Sankaracharya. Similarly the head of the Agastya Institution might also have been named after Agastya. We come to know from the Vedas and the Puranas about different Vashishthas and Vyases of various ages, none of whom was the original Vashistha or Vyasa.

From the Vedas we know of another great missionary Rishi like Agastya, whose name was Atri. Atri was the Guru of King Nimi. Like Agastya he is also a composer of Vaidik Suktas. In the *Rigveda*, Atri is cited as the *Lokapitamaha*—like the great sage Manu (*Rigveda* I. 39.3). In all probability Atri and his disciples preached Vaidik idealism through half the globe, long before Agastya. The name of Atri is cited respectfully in the ancient histories of Europe and China. During his missionary tour in foreign countries, Atri was despised and tortured by one section of the non-Aryan kings but was hailed and assisted by other kings. It is said that Rishi Durvasha is the son of Atri (*Ramayana* 1/25/21). The great

Yogi Dattatreya is also his son (*Kurmapurana* 13, 7-8). The wife of Atri was Anusuya. She was also a great Yogi like Lopamudra, the consort of Agastya.

Lord Buddha is the greatest Yogi and genius of our history. He was the embodiment of Vaidik thoughts and ideals. His philosophical thoughts were wrongly interpreted at a later period. In the Vedas we see the interpretation of *Sat-Brahma* and *Asat-Brahma*, *Sat-Brahma* being qualified *Brahma* or Creator. *Asat-Brahma* is called unqualified *Brahma*, also known as *Sunya-Brahma* or *Sunya-Tattwa* of Buddha Philosophy.

Buddha was the Guru of the emperor Bimbisara. As long as he lived, Buddha acted as a mediator between kings when they were about to fight each other. The work of spreading the idealism of Buddha and its application for the welfare of the common people was started by Bimbisara and it was taken up and completed to some extent by the emperor Ashoka.

In the early period of his reign, Ashoka wished to bring the whole of India under his control; so he demanded of the other kings that they acknowledge his sovereignty. Kalinga was at that time a powerful kingdom. The king of Kalinga did not like to submit to Ashoka. So war was declared against Kalinga. Many a life was sacrificed. The war lasted long and the earth was bathed in the blood of her children. The Kalinga kingdom was smashed but Ashoka was not happy with his conquest. The cruelty, brutality and devilishness of war began to react within him. His heart cried for repentance. At this very significant time Ashoka met Yogi Upagupta, a great Buddhist monk. From the instruction of Upagupta Ashoka found light; he became conscious of his duty and a great change came over his mind. He selected Yogi Upagupta as his guide and his State Adviser.

Ashoka now wished to implement the ideals of Buddha, namely to love all, even birds and animals and to serve humanity for the attainment of divinity. Ashoka first limited animal-killing for food to the royal family and then enacted a law prohibiting all animal-killing for food throughout his empire. As the human mother longs for worthy, accomplished children, so does Mother Nature yearn for great and godly children. If man, equipped with a conscience, fails to overcome violence and malice and to stop the outrage on other inferior

creatures, Mother Nature will, as a process of retaliation, exterminate her offspring. The Atom Bomb, the Hydrogen Bomb and other destructive missiles, invented by man, point to that fearful end. So Ahimsa should be the religion of all races of the world.

Just like Mahayogi Atri and Agastya of the Vaidik age, Ashoka arranged to spread his mission of love throughout the world. More than 40 per cent of the people of the world have embraced the religion of Buddha.

In later periods we find Nagarjuna, Vasubandhu and Acharya Shankar very active; they were real Yogis. At the time of Acharya Shankar, India was at peace politically, perhaps due to the great influence of the Acharya on the kings. The Acharya was able to establish the Vaidik religious empire throughout India.

Mahayogi Atish Dipankar Srijnan was another jewel of India. The Pal dynasty ruled eastern India at the time of Atish. Emperor Mahipal I and his successor Nayapal selected Atish as their Guru. At this time (1035 A.D.), Atish was at the helm of the Vikramasila Monastery. Like Buddha, Atish also acted as arbitrator when kings were about to fight one another. We know how the king of Tibet took Atish to his kingdom. Atish was worshipped by the Tibetan people as a second Buddha. Atish remodelled and reformed the Buddha Sangha of Tibet and breathed his last there. Atish was a great yogi and a great friend of human society.

Now we will discuss how the Mughal emperor Akbar was guided by a Yogi. Akbar was by temperament highly religious and longed to know the inherent truth of Indian religions. So he arranged to meet great Indian monks. He was moved on hearing about the ideal of *Vaidik Yagna*, the ideal of *Agni Upasana* and *Surya Upasana* (the spiritual implications of worshipping the Fire and the Sun). The whole creation is a *Mahayajna* or great sacrifice. Supreme Divinity sacrificed Himself at the altar of Supreme Energy. Thus creation evolved. So without the play of evolution, creation of animals would not take place. Now the aim of creation will be fulfilled if man, the highest animal of this creation, can sacrifice himself unto Divinity. Fire is the symbol of sacrifice. When we throw anything into fire, it is burnt and transformed

into fire. In this way if we sacrifice our mind, and ego, unto God it will be transformed. Our humanity will be changed into Divinity. This is *Yajna* which helps man to be Divine.

Akbar invited the Persian saint Dastur to his palace, and at his direction built a *Yajnakunda* to perform sacrificial rites (Fire-worship and Sun worship). It is needless to say that the Fire-worshipping Persians are an offshoot of the Vaidik cult. The flame of fire is ever-ascending. Our aspiration should be like the flame. The human soul must reach Divinity. With the help of Birbal, Akbar performed his sacrificial rites daily (Ref. V. Smith—*Akbar* 163-164, J. J. Modi—*Parsis at the Court of Akbar and Dastur Mehrji Rana*).

Coming in close touch with the Jaina saints, Heera Vijaya Suri and Bhanu Chandra Upadhyaya, Akbar realised the philosophical implications of non-violence. He gave up hunting and eating non-vegetarian food. Akbar was a great lover of angling, which he gave up as well as the eating of fish. Akbar enacted a law, forbidding cow-slaughter in his empire. Akbar, like Ashoka, realised the brutality of war and had a feeling of renunciation during the last period of his reign. Akbar died at the age of 63. If he had lived longer, he would have perhaps, like Ashoka, arranged by law to stop all animal killing in his empire. How was a foreign emperor changed under the influence of Yogis and the Vaidik cult!

It was Shivaji who first ignited the fire of independence in independent India. Shivaji was also influenced throughout his life by his Guru Ramdas—a Yogi. From the Vaidik age to the age of Shivaji the tradition of a Yogi-Guru or Master Priest was continued in our country, but in today's free India it is ignored. We have failed to realise that the saints or Yogis of India are the jewels of the world. They are the real friends of human society because their love is all-embracing.

As it was in ancient and medieval India, the advice and guidance of saints and yogis should be sought by the rulers of our country. In the present critical times, their presence in Parliament would be desirable; but true yogis will never hanker after seats in Parliament like the power-hungry politicians. They must be invited instead and accorded the honour and respect worthy of the Guru and the Acharya.

YOGA FOR THE EXECUTIVE

J. CLEMENT VAZ

VAZ, J. CLEMENT: Born 1915. Graduated with Honours in English Literature, qualified as a teacher and did research in Sociology. During the past two decades, has been an executive in an internationally known commercial organisation. He has completed the C.T.Y. Ed. course of The Yoga Institute, Santa Cruz, Bombay and has published several papers on Yoga and lectured at many institutions. He is now Hon. Secretary, The Friends of Yoga Society (FRYOG), Member, Yoga Committee, Government of Maharashtra, and General Secretary, The All India Board of Yoga.

One does not have to jump on to a bush of thorns or to lie flat, bare-bodied, on sharp spikes protruding from a plank of wood, or to perform spectacular feats of body contortionism to test one's Yoga or to enjoy the fruits of it. Yoga does not encourage such exhibitionism. It is the ancient Indian science of living, having for its aim a harmonious development of body, mind and soul through a practical system of conscious evolution. Its techniques, well proven over thousands of years, are usually practised in silence and solitude.

Yoga has benefits to offer to all classes of people in the pursuit of their various avocations. For instance, the tense city-dweller, subjected to the strains and stresses of his daily routine, can derive, from Yoga, peace and contentedness through a process of relaxation, both of body and mind. The medical practitioner can draw on the psychosomatic effects of Yoga for the good of his patients. The educationist can utilise Yoga to inculcate in the youth a sense of self-discipline and of the importance of character. The spiritual man can find in Yoga the method of meditation to enhance his own spirituality. And last but not the least, to the executive who has often to face crucial problems and make far-reaching decisions, Yoga can ensure personal efficiency and work-satisfaction through better concentration, objectivity of outlook and good physical health. He can also hope, through Yoga, to create around himself a healthy and happy atmosphere of good human relationship.

Medical experience everywhere confirms that busy executives are prone to a number of functional disorders, such as stomach

ulcers, flatulence, constipation, high blood-pressure and diabetes. They are usually a worried lot and therefore tense, their whole attitude to life being 'coloured' by a host of what are essentially psychological troubles. In Yoga, these troubles are traced to wrong feelings or emotions—such as fear, anger and pride, an inflated ego, desire or greed, aversion or hatred, and the instinct of possessiveness which urges one to cling to material life and possessions, mistaking them for life's highest achievement.

If the executive would seek freedom from his physical and mental afflictions, Yoga is *the* way. For Yoga is a science no less than an art of healthful, peaceful and contented living—both on the physical and mental planes. Through a course of asanas or postures, faithfully practised, Yoga secures good health, with all the organs and systems in the body functioning as efficiently and smoothly as a well-tended and well-oiled machine. These postures bring calm to the spirit and at the same time strengthen the body. 'Their end is to recondition the organism entirely, from the muscles and the nervous system to the mind. They markedly affect the whole metabolism, stimulating and regulating it.'

On the psychosomatic plane, breath-control (pranayama) plays a fundamental role. In his book *Christian Yoga*, Dechanet writes:

'It does not take long, sometimes only a few days, for the practice of these postures together with some breath-control to prove its worthwhileness. To begin with, one gets the feeling of a general unwinding, of a well-being taking hold, of a euphoria that will, and in fact does, last. If one's nerves have been tense and overstrung, the exercises calm them, and fatigue disappears in a little time.... They stimulate the invisible processes in the body and at the same time bring relief to the brain and the whole of the spinal cord. Pranayama, by stimulating oxygenation, affects the circulation of the blood, and releases physical and mental life at its various centres.'

According to some authorities, the effect of Hathayoga or physiological Yoga is not only to establish or restore the balance of body and mind and to produce harmonious working in its organs, but also to preserve and even to create physical beauty. C. Kerneiz describes the goal thus:

‘While not harbouring the ambition of extending your life beyond its normal span as some yogis do, you will find, nevertheless, that regular practice allows a man to keep youthfulness in body and mind sufficiently for him to be taken for the brother of his own son, and for a woman to be taken for the sister of her own daughter for many years.’

Old Indian literature on Yoga has the following, recorded:

‘A slim, lissom body, joyous face, sonorous voice, sparkling eyes, positive good health, virility, exuberance of vitality and readiness, and purity of the nervous system are a few of the physical characteristics endowed by the practice of Hathayoga.’

Yoga, therefore, promotes a balanced and integrated personality, which is a consummation devoutly to be wished for. The Yoga-trained executive may be expected to gain, gradually but surely, full control of his bodily health as well as of the common ‘weaknesses’ that ‘flesh is heir to’; for, to quote from Shri Yogendra’s book *Hatha Yoga Simplified*:

‘Yoga primarily aims at physical discipline and health, and results, through a gradual but definite self-evolutionary process, aided by higher practices, in emotional and mental control of both conscious and sub-conscious planes, and ultimately ends in concrete self-realisation and final emancipation.’

This emancipation from what Patanjali refers to as ‘The Five Sources of Trouble’, namely Ignorance, Ego, Desire, Aversion and Possessiveness, should be to the executive the ideal to aim at; for in the measure in which he progresses in Yoga, he will be in a position to view men and things and events with an enlightened detachment *sans* prejudice and self-interest. He will enjoy a poise and peace of mind that is unruffled by passing pressures or untoward circumstances and he will be able always to make correct judgements and decisions. Problems that might have appeared baffling before, will now be resolved without difficulty, for he will examine them with a clear ‘uncoloured’ mind and with an objectivity not previously known. Through the light of Yoga the executive will see far beyond the rest, have a well-developed sense of anticipation,

and may be counted upon to act in a disciplined and just way, without fear or favour. In a sense, Yoga will transform him into a dynamo of constructive thought and energy.

It is by no means correct to regard Yoga as a negative force that could make the executive a mere man of ideas rather than a go-getting, pragmatic individual. As Dechanet writes, 'To be a Yogi is to avoid the commonplace; it is to mark what one does with the benefit of one's presence,' and in the words of Ernest E. Wood, Yoga 'can make the individual stronger and freer and help to promote social harmony and material progress. It can bring more power into every activity of life and at the same time, purity and peace.'

That Yoga can help to promote social harmony ought to be of considerable advantage to the executive, particularly in our times when human relationships in any organisation often tend to be strained and to vitiate the general atmosphere. The Yoga-trained executive will spontaneously command respect and regard from his associates and subordinates who, knowing that he will never be swayed by any considerations except those of truth and justice, will unhesitatingly accept him as the leader. Through Yoga then the executive will not only rise to higher heights in his self-evolution but radiate goodness and peace and cheer among those who come in contact with him.

YOGA IN INDUSTRY

KRISHNAN IYENGAR

IYENGAR, KRISHNAN R.: Born 1941, B.A., LL.B. of Bombay University; trained teacher of The Yoga Institute, Santa Cruz; at present conducting research on Yoga in industrial organisations and is engaged as a Research Assistant at the Yoga Institute on a Government-aided project to assess the therapeutic claims of Yoga; has contributed articles to the Journal of Yoga of The Yoga Institute.

Right from the time of the Industrial Revolution in the eighteenth century to the present day, industrial progress has been moving apace. With improved concepts of Industrial Management, coupled with day-to-day development of Production Technology, there has also been felt the need to improve correspondingly the quality of the working force of the industrial complex, namely the 'man-power'. Manufacturing techniques undergo improvement with every new invention, but *pari passu* with the improved techniques it is necessary to improve the health and efficiency of the worker. To achieve this end extensive legislative measures have been in force over the years, aimed at ensuring for the worker reasonable wages and privileges, suitable working hours, health schemes, family care, recreational facilities, post-working conditions, etc. Though these are considered to be basic for improving the living standard of the workers and also their psychology, the Industrial Managers have seldom assessed at its correct value the human factor on which ultimately depends the productivity of an industry.

An attempt to analyse why there should be an atmosphere of tenseness, violence, discontent and unrest even in the industries where the employees were apparently well looked after, was made by a Committee set up by the Ministry of Labour and Employment, Government of India. The following was among the observations reported:

' . . . No serious thought seems to have been given to the adoption of Yoga as an integral part of medical and health care of industrial workers. Workers have to work in environments of dust, fumes,

humidity, etc., which act as irritants in industries, such as mining, cement, textiles, etc. These, it is said, give rise to various chronic conditions, respiratory and alimentary disorders. Deficiencies in nutrition and unhygienic living conditions also affect the health of workers adversely. We are of the opinion that even if a fair percentage of the claims that various institutes engaged in yogic therapy have made is correct, it is worthwhile that Yoga Training Centres should be opened as part of a systematic plan for the working class. We, therefore, recommend that:

The Government of India in consultation with the public sector undertakings and leading employees' and workers' organisations should evolve a plan for encouraging Yoga on a pilot basis, to start with, in certain selected centres in the country.'

It is an acknowledged fact that no amount of rich and nutritious food can cure a man who is suffering from indigestion. Rich food is no substitute for medical treatment and therefore will not produce the desired results. Thus the privileges or facilities offered may not yield adequate returns from an employee, unless his physical and mental health which helps to develop a positive attitude is also cared for, not only in the interest of the employee, but also in the common interest of the industry concerned. Creation of a positive attitude towards his family, his neighbours, his co-workers and his superiors is of the utmost importance for the well-being of the worker and therefore of the industry. It has also been found that absence of such a positive attitude invariably indicates the presence of some area of disturbance, either in the worker's physical condition, or in his mental condition, or in both. Therefore a phased programme, launched by the management to free the employee from such imbalance in his health, will be far more helpful than attempts to cater only to his immediate material needs.

Yoga is a science that would help towards this end. The creation of a positive attitude in the worker towards the industry he is engaged in will result in his (i) getting rid of his minor chronic complaints, (ii) improving resistance and strength, (iii) increasing ability to control his emotions such as anger, hatred, envy, etc., through relaxation and by a sense

of proper discrimination, and (iv) securing peace of mind devoid of agitation and discontentment.

A short-term course of Yoga, known as the 21-Day Better-Living Course, formulated by The Yoga Institute, Santa Cruz, Bombay, has been conducted at various factories and institutions. The results have shown to what extent the participants benefited. At the end of such a course conducted at the Staff Training College, Government of Maharashtra, Bombay, the following were some of the comments recorded:

A Deputy Collector: 'From the little experience I had during the short course of 21 days, I have come to believe that the Yogic exercises will be of immense help in keeping oneself physically fit and mentally calm.'

A Civil Surgeon: 'Tension in the modern age results in several diseases, e.g. hypertension. Tranquillisers give only temporary relief, but the mental satisfaction and ease attained through Yogic Relaxation are beyond expression.'

A Deputy Commissioner: 'I have found that the 21-Day Yoga Course is useful for gaining suppleness of body, general strength and vigour. I was nervous and in tension. This has been reduced considerably.'

The Principal of a College: 'Yoga practice has improved my digestion very much. It has very good effect on health and power of concentration. I am happy to have joined the course.'

A course conducted at one of the leading textile mills in Bombay also proved beneficial to the employees. From the records maintained, the following comment is worthy of note:

'The results noted from subjective reactions showed that all students felt a sense of well-being. Some improvement in spiro-metric measurement was recorded. The participants benefited from physical fitness and mental calm. Certain chronic ailments such as indigestion, gastric trouble and stomach ulcers also improved remarkably.'

The employees of yet another manufacturing organisation in Bombay, Larsen & Toubro Limited, Powai, having completed the 21-Day Course, commented as under:—

A. 'My breathing has improved and I have a feeling of freshness in body and mind.'

- B. 'I get better sleep without any disturbance.'
- C. 'I have found relief from my gastric trouble.'
- D. 'I feel relieved from stress and strain after late hours of work in the office.'
- E. 'I am able to condition my mind better.'

Physical measurement tests as well as psychological tests were carried out before and immediately after the Course was completed. The improvement shown by the participants after undergoing the 21-Day Yoga training is quite revealing. The following table shows the levels of improvement attained:—

TABLE I

Subject	Vital Capacity		Grip Strength		Spine Elasticity*	
	before	after	before	after	before	after
A	5300 cc	5600 cc	210 lbs.	222 lbs.	3"	3"
B	3000 cc	3300 cc	140 lbs.	196 lbs.	1"	1"
C	3800 cc	4100 cc	160 lbs.	208 lbs.	4"	4½"
D	1800 cc	3100 cc	130 lbs.	140 lbs.	2"	3"
E	2300 cc	3000 cc	130 lbs.	152 lbs.	2"	2¾"
F	2800 cc	3200 cc	174 lbs.	202 lbs.	1"	2"
G	2100 cc	2450 cc	126 lbs.	152 lbs.	½"	1"
I	3100 cc	3200 cc	138 lbs.	174 lbs.	2"	2½"
J	2000 cc	2500 cc	154 lbs.	168 lbs.	1"	2"
K	2900 cc	3000 cc	154 lbs.	168 lbs.	3½"	4"

*Elasticity of the spine refers to suppleness of the spine in terms of stretchability before and after.

Apart from the physical check-up, the participants also underwent a psychological check-up. Two standard types of psychological tests were undertaken—the Cornell Index and the Taylor Manifest-Anxiety Scale.

The Cornell Index is an inventory type of group-test consisting of a list of questions about neuropsychic and psychosomatic symptoms. This review will deal for the most part with the study concerning the use of the Cornell Index in differentiating the psychologically unfit from the ostensibly normal participants. Several such studies have demonstrated the responses to the Cornell Index, differentiating the healthy from the unhealthy with varying degrees of success.¹

¹Research on Cornell Index. By John R. Barry M. D. Gorden M. Raynor-1953.

Upon applying the Cornell Index test after completion of the short-term yoga course, significant improvement was noticed with regard to various symptoms. The following is a list of the type of question and the number of questions asked under each category of symptoms:—

<i>Part</i>	<i>Type of Question</i>	<i>No. of Questions</i>
I.	Neutral	1
II.	Concerning defects in adjustment on account of feelings of fear and inadequacy	18
III.	Concerning pathological mood reactions, especially depressions	7
IV.	Concerning nervousness and anxiety	7
V.	Concerning neuro-circulatory psychosomatic symptoms	5
VI.	Concerning pathological startle reactions	8
VII.	Concerning other psychosomatic symptoms	15
VIII.	Concerning hypochondriasis and asthenia	7
IX.	Concerning gastro-intestinal and psychosomatic symptoms	11
X.	Concerning excessive sensitivity and suspiciousness	6
XI.	Concerning troublesome psychopathy	16

Participants were asked to answer the questions pertaining to their various symptoms and the scoring as regards the unhealthy response was noted, both before and after the course was completed. Table I below is a record of unhealthy responses from individual participants.

TABLE I

Total number of unhealthy responses from all categories of questions

<i>Subject</i>	<i>Before</i>	<i>After</i>	<i>Difference</i>
A	7	2	— 5
B	9	6	— 3
C	50	29	—21
D	8	2	— 6
E	3	3	No change
F	22	12	—10
G	21	16	— 5

Subject	Before	After	Difference
H	16	16	No change
I	17	11	— 6
J	3	0	— 3

It should be of interest to note that under the specific headings of 'Fear and Inadequacy' and 'Nervousness and Anxiety', there were favourable responses from the participants in as much as there was a reduction in unhealthy responses after the training was completed. Table II records a comparative study made with reference only to these two symptoms:

TABLE II

Subject	<i>Fear and Inadequacy</i>		<i>Nervousness and Anxiety</i>	
	Before	After	Before	After
A	1	1	2	0
B	3	1	0	0
C	12	6	5	3
D	1	0	0	0
E	2	2	1	1
F	3	2	3	2
G	3	3	2	2
H	2	0	1	1
I	5	3	0	0
J	0	0	0	0

A pilot study on the lines mentioned above has produced encouraging results. The physical as well as mental benefits which accrue to the employees inevitably reflect on the day-to-day work efficiency, punctuality, reduced accidents and interpersonal relations. The Yoga Institute, Santa Cruz, Bombay, is now carrying out research, through a Government-aided project, to establish the interrelatedness between the health of mind and the total personality of man, taking recourse to the system of yoga.

Considerable benefit is being experienced by those who acquaint themselves with and practise the Yoga way of life. There is therefore the need for Yoga to be taught especially to industrial workers, so that they may improve their personal efficiency and lead healthy and balanced lives, thereby securing

satisfaction for themselves and contributing to the progress of the organisations they are working for. Let it be clearly understood that it is not the machine that delivers the goods, but the man who runs the machine; and it is the healthy, efficient, right-thinking and contented man who delivers the goods best.

WHO IS A YOGI?

DR. PANDIT G. KANNIAH YOGI

YOGI, DR. PANDIT G. KANNIAH: At the age of 12 he underwent yoga training at the Agasthy Ashram, Nilgiris for 10 years; founded Athma Yoga Gnana Sabha, Yogashram—Gayatri Peetam, at Ambattur, Madras; holds diplomas in Ayurveda, Siddha and Homeopathy.

Not only the word Yoga but also the words Sanyasi, Jeevana-mukta, Rishi, Bhakta and Sadhu have all been wrongly understood. Generally one expects these people to put on ochre clothes, to flaunt big beards and live far away from human habitation. It is rather unfortunate that those who put on such a garb get away with their tricks and prosper with a large following. This showmanship is unnecessary.

If we delve into ancient lore we find that Bhaktas, Jeevana-muktas, Jnanis, Rishis, Sanyasis and Sadhus were living among common men. They did not differ from others in dress but only in their inner self. *Sanyasa* means complete renouncement. This does not mean leaving one's house, family, wearing ochre robes, etc., but only connotes that one should renounce one's desire and attachment for earthly possessions. A Sanyasi is not he who leaves his family. He has to live in the world and achieve the Ultimate. He is a coward who runs away from it.

A Tamil proverb says that a Jeevanamukta may be a famous trader or a merchant. It only indicates the state of one's mind. In olden days great Rishis like Janaka, Vashistha, Viswamitra, Yajnavalkya and others including Agastya, Maurya and Maitreya who were masters of the Kali age were actually taking active part in politics, education, and trade; were conducting colleges and universities and yet were aloof from all these. They had neither desire for, nor aversion to anything.

According to the law of *Karma* it is said that a Jeevana-mukta, having no desire for or aversion to worldly things may be doing good or bad *karmas*, not for personal pleasure but for the good of others without identifying himself with these acts. *Karma* will have no effect on him, for *Karma* only affects those

who perform acts with a desire and strong attachment. This is applicable equally in the case of Bhaktas, Jeevanamuktas and Sanyasis. How can a true Bhakta, who keeps contact with his Deity, have attachment towards worldly things? The Deity talks or does or sees through him and he considers himself a mere tool in His hands. With this kind of mental attitude he will have no attachment or desire for worldly things. This is true Karma Yoga and Bhakti Yoga.

My advice to my students is that a yogi can be a good husband, a good father, a good brother, a good teacher and a good citizen of the nation. This is the right spirit with which yoga is to be approached. Based on it, the entire edifice of yoga is to be constructed. Unfortunately, this is not understood rightly by the present-day yogis.

Some venture to ask the yogi to demonstrate his yogic power in public so that many may witness it and be drawn towards yoga. I believe that the true power of the yogi is that he does not associate himself with any of his deeds. He is totally dissociated from what he sees, hears, smells, touches or speaks. How can he demonstrate this detachment to the public?

Why then is the need for external show like ochre robes? Why demonstrate one's power in public? The true demonstration is to teach people who are on the 'Right Path' the purpose of their birth, the transitory and illusory nature of worldly pleasures and the unfolding of true happiness, *Ananda*, which they can enjoy after coming out of the clutches of *maya*.

Sadhus, Sanyasis, Yogis and Bhaktas should show the path of the Real Yoga—*Ananda* (bliss)—and teach correct Yoga with modern methods and explanations so that the enquiring modern mind can receive it in the right spirit.

YOGIS ANSWER QUESTIONS

Question

What is your view regarding the suitability and value of traditional yoga practices in modern circumstances?

Janardan Swami:

It is not correct to say that the traditional yoga practices have been found difficult. The frame of the human body is the same as it was in ancient times when yogic practices were introduced. These practices have stood the test of time and they can be popularised through film shows, lectures, literature and other modern methods of propaganda.

Prof. U. A. Asrani:

There may be discussions about original texts and traditional practices, but we have, I think, enough of living yogic talent still available in the country. We should experiment and try to make techniques easy. Americans are trying to make the learning of Mental Relaxation (the initial step of *Nirvikalpa Samadhi*) easy, by what they call the Feed-Back Method (Elmer Green, Nowlis, Kanniya, Barbara Brown, etc.). They have formed a Feed-Back Research Society (Barbara Brown, Experimental Physiology, Veterans Administration Hospital, Sepulveda, California, U.S.A.). This training method utilises the electro-encephalographic record of brain waves during attempts at relaxation, to feed back a sort of encouragement to the disciple. I think any prejudice against such a method simply because it is modern or electrical and not spiritual would be narrow-mindedness. We should take help from modern technology wherever possible so as to make our technique easy.

Traditional yoga has easy techniques also; these need some propaganda. We should have scholarships granted at special institutes for learning the harder practices of Hatha, Ashtanga, Tantra Yogas, etc., and for research therein, under the guidance of expert gurus possessing knowledge of physiology and modern psychology.

Prof. A. S. Rangacharya:

Traditional practices should be scientifically adapted to the modern needs of mass education by reducing yoga processes to a uniform counting, code of names and techniques suitable for different age groups. They should be grouped with other such cultural and artistic activities.

Dr. Dev Vohra:

Traditional yoga practices have to be modified to suit changed circumstances and civilisation. For example, yoga asanas need to be suitably adapted and taught by stages as the body gains in suppleness and strength.

Dr. Swami Gitananda:

Very little is known even in India today of the traditional practices of yoga and much more research is necessary. The traditional yoga system can be used in virtually any clime or culture as long as no particular religious overtone is attempted.

As yoga did not spring up in a day but represents a culture evolved through a lengthy historical period, one should not be surprised if certain modern scientific concepts get introduced into yoga, which may be termed 'Traditional Yoga' by future historians!

Outside India, aspirants to yoga are insisting now upon traditional practices rather than the 'Gag and Giggle' yoga presented by fashion models and health clubs.

Prof. J. K. Jain:

The answer to this question depends on which traditional practices are being referred to. There are some which are valid for all times, e.g., the basic postures, elementary pranayamas, some purificatory exercises and modes of meditation. For most people, this much is enough for their needs.

PART V
YOGA AND SPIRITUALITY

TRANSCENDENTAL MEDITATION

PADAM PRAKASH

PRAKASH PADAM: Born 1924, M.A. (English); has been interested in spirituality since 1957. He is an Active Member, Spiritual Regeneration Movement, Academy of Meditation, Rishikesh.

Yoga has been variously defined. According to one definition yoga is union—union of the ephemeral, day-to-day changing self with the eternal, permanent, non-changing universal Self. Transcendental meditation is then the way to achieve that union. This enables a man to dive into the innermost recesses of his being in which dwell the essence of life and the source of all wisdom, all creativity and all happiness. It leads the mind first to the subtle field of thought, gradually to the subtler and the subtlest, and finally beyond the subtlest, to the infinite glory of the transcendental source of mind, wherefrom it comes out bathed in energy, peace and inexplicable happiness. Transcendental meditation can also be defined in other words as a technique of perfect living. It is a preparation for successful activity rather than for withdrawal and isolation, or passivity. It shows a way to attaining spiritual joys while helping to lead a successful life in the world.

The message of meditation is as ancient as the hoary hills—it being the message of Buddha, of Christ and of Krishna, to name only a few of the world's great prophets and seers. Unfortunately, however, this technique came to be pushed into the background with the lapse of time. The present day religions of the world seem to lay more emphasis on rituals and ostentation rather than on inner development. There is a good deal of talk about God and about Self-realisation, but no direct method is shown to realise it. Such people demand an unquestioning faith in their dogmas and doctrines, which the modern man because of his rational outlook cannot offer. Anything shrouded in mystery does not appeal to him. These people have failed to satisfy the aspirations of the modern mind.

Ours is the jet age and the space age, and the days of blind

faith are over. Faith which cannot be verified and made use of in daily life does not appeal to the modern mind. That is why there is a widespread revolt everywhere against the established religions. As these have failed to deliver the goods, suffering has become universal and an inescapable part of life; so much so that those anxious to lead people to the kingdom of God, take pains to prove the necessity of suffering. Suffering has come to be eulogised and has been painted as a virtue.

Transcendental meditation is a crusade against suffering. Life is bliss and man is not born to suffer; he is born of bliss itself. Life has two aspects—inner and outer. The outer is the temporary ever-changing aspect, the inner is the permanent, never-changing essence. That the inner, never-changing essence is blissful is a fact that can be experienced by anyone under the necessary conditions. Unlike the lower strata of creation man has a nervous system where it is within his ability to experience the state of absolute Bliss Consciousness.

The full range of man's life in terms 'absolute' and 'relative' may be made clearer through the example of a tree. The relative aspects of a tree are the trunk, branches, leaves, flowers, and fruit—which are obvious—together with the roots—which are less obvious. Investigating more closely, we find that although the basis of the outer tree is the inner root, the root itself has no independent, absolute status. It is dependent completely upon the field of nourishment which lies beyond the root. This field is the basis of both the inner and outer aspects of the tree and provides the essential constituent of its life. The whole tree is made up of this essential constituent, and if any part of the tree begins to lose contact with the field of nourishment, problems arise. However, as long as this contact is maintained, the tree enjoys full growth and life. Thus we find the tree to be an individual expression of its own unlimited field of nourishment; the tree appears to be bound to the relative aspects of the inner root and outer limbs, but its very basis, from which it draws its own life strength, is beyond these limitations in a transcendental absolute field. Similarly, individual human life has the same outer and inner relative aspects together with the aspect of transcendental absolute nature. The outer aspect of a man's life is his body and environment;

the inner aspect of his personality is his mind, and his transcendental aspect is His Being or the field of pure consciousness, which is the essential constituent of man and the basis of all his experience and activity.

The way to experience Being or the Self is to experience from the gross to the subtle states of creation until the mind arrives at the Transcendent. For example, when we are looking at an object we can gradually experience increasingly subtle forms until eventually our eyes reach a point where they are unable to perceive a form beyond a certain degree of subtlety. If we close our eyes and train the inner eye—the mind's eye—to perceive the object at the point where we have failed to perceive it through our open eyes, we have a mental image of the object. If there were a way to experience the finer stages of that mental image, to experience its finest stage and transcend it, we would then reach the state of Being. Through the experience of a thought we can experience the subtle states of thinking; and, transcending them, are certain to arrive at the transcendental state of Being.

It is a matter of common experience that innumerable thoughts are always shooting up from somewhere within, whether we want them or not. A thought has energy and intelligence; due to energy, it flows; and due to intelligence, it takes a particular direction. It follows that somewhere deep within us there is an infinite reservoir of energy and intelligence. So if we can somehow establish a contact with this infinite reservoir of energy and intelligence, we can become the more energetic and intelligent. By the practice of meditation, a person becomes more energetic and intelligent and casts off the crippling lethargy and inertia; he attains the capacity for putting in a greater amount of work with less fatigue. Thus transcendental meditation holds the key also to economic problems by enabling individuals to put forth their best in the work in hand with the use of their full mental potential. Generally, one does not use one's full potentialities and things are done in a rather half-hearted manner. As in the case of an arrow, we first pull it back on the bow-string before releasing it, to ensure that it darts forward and hits the target, it is essential that we should withdraw our mind to the field of the Transcendent for some time each day, to attain the poise and

restful alertness for a life of successful and efficient activity.

Through Transcendental Meditation it is possible for everyone to enjoy spiritual bliss without having to give up a joyous, normal worldly life. Whereas the need for self-discipline is not denied, control or imposition of discipline from without is bound to create suppression and to defeat the very purpose for which it is practised. On the other hand, if one meditates and takes a dip into the infinite ocean of energy, intelligence and bliss within, whosoever one may be—whether a recluse or a householder—one comes out a better person physically, mentally and spiritually. The mind becomes purer gradually by this process and all its evil propensities automatically drop off. It is a natural blossoming forth of an integrated personality—full of vitality, clear thinking and inner happiness—where the ephemeral joys of the world lose all their unnatural charm and glamour, even though one may have to indulge in them on occasions. Meditation is therefore a direct means to improve social behaviour and to eliminate the chances of indulgence in anti-social and anti-moral activities by changing the individual from within.

If yoga has to make any headway in modern times, it has to loosen its rigid regime of Yamas and Niyamas. Though their utility in spiritual growth is undeniable, the difficulty arises when these are insisted on as a precondition. Let the practitioner start from the level where he is and gradually improve his personality physically, mentally and spiritually. If Yamas and Niyamas are made a pre-condition, a majority of the prospective yoga-enthusiasts are likely to be scared away. On the other hand, there will be through the practice of yoga and meditation an all-round improvement in their personality, and evil ways will fade away. Yoga is not just physical culture; it is an integrated way of life in all its aspects—physical, mental and spiritual; and so meditation must necessarily be accorded its due place in the scheme of yoga. Without meditation, yoga is nothing, though when people talk of yoga nowadays it is considered to be a system of physical culture alone.

The benefits of Transcendental Meditation are many-sided. It brings about improvement in health, mental peace and expansion of consciousness resulting in efficiency in action and experience of an infinite happiness. Thousands of people all

round the world, of all ages, including scientists, writers, doctors, research scholars and students, are practising this simple and easy technique and getting the joy of life.

It is now an almost accepted fact that something like eighty per cent of all physical diseases are due to muscular and nervous tensions, and that in turn these tensions are rooted in mental tension produced by the cares, worries and failures of life. Transcendental Meditation provides complete relaxation to the body and the mind and thus all the tensions get eliminated. This brings about restoration of normal health. As the mind goes deep into meditation, breathing gets refined and becomes reduced, both in amplitude and frequency.

It is said: 'The Kingdom of Heaven is within you.' Not only did Christ say so, but all the religions of the world proclaim it. The outer man always seeks happiness. None need suffer if he is able to go within and tap the infinite ocean of bliss. Transcendental Meditation provides a technique whereby everyone—irrespective of caste, creed, sex, age or religion—can easily dive deep within and come out refreshed and rejuvenated.

Transcendental Meditation has a particularly vital role to play in today's troubled world. There is much tension and fear amongst various nations of the world that war may break out. As a matter of fact, the situation is explosive and humanity appears to be standing on the brink of disaster unless wiser counsels prevail. Wars, truly speaking, are born in the hearts of men, and when there is too much tension, fear and hatred, their cumulative effect manifests itself in the form of wars. The only way to avoid wars is to tackle individuals and to make them happy, peaceful and joyous within. Let love and fellow-feeling fill every heart. Transcendental Meditation can pave the way for brightening the horizon and ushering in an era of peace and happiness. This is so easy and does not impose any taboos or pre-conditions. The whole emphasis is on inner development in a natural, automatic manner. All who wish can practise it.

Transcendental Meditation is absolutely essential for everyone for his own good, and for the good of all. A happy man sends out happy vibrations around him and becomes instrumental in making others happy, whereas a sad and morose person by his very look makes others unhappy, and contami-

nates the atmosphere around him by his depression. So it follows that everyone, no matter to whichever religion or faith he may subscribe, should practise meditation for his own personal betterment and for the upliftment of society as a whole. Yoga has a big future; it can lift human society from its present state of degeneration; yoga has only to adjust itself to modern times without of course in any way ignoring the essentials.

‘BRAHMACHARYA’

The Path to Righteousness and Fulfilment

SWAMI ANANDA

ANANDA, SWAMI: A well-known lover of Yoga; Secretary, Bharat Sadhu Samaj, New Delhi.

At the dawn of creation, man was guided by his instincts. Desire ruled all his activity. There was practically no difference between him and the animal. Fear, hunger, sleep and sex were his only preoccupations. There was, it seemed, no other activity besides fulfilment of the desires. Fear was a major concern. Such were the conditions of man in the Stone Age.

In the course of time, as centuries rolled by, the light of knowledge came to man. The darkness of ignorance, which had covered all the phases of his life for so long, gradually began to disappear. Through experience he learned that the urge of hunger, sex, etc., could not give him peace, happiness and security.

At first man lived in groups, which developed into clans. Group-living ushered in a certain code of conduct. All activities had before centred around the satisfaction of desires by any means, but living in a clan or society made him think about his relatives in a different light from the others. Restraint in behaviour became a necessity. Previously the rule of life was survival of the fittest. Now security of the group became a watchword. This developed a civilized way of life. Man started doing things as suited his environment by restraining his instinctive urges and activities. The Rule of Law gradually replaced the Law of the Jungle.

Brahmacharya does not mean withdrawal only from sexual enjoyment. It covers a very wide area of man's life. Actually, Brahmacharya is the stepping stone to a civilized way of life—a life that is clean, decent, full of compassion and purity of action. Celibacy developed many centuries after the evolution of the fundamental principles of self-restraint—Yama, Niyama, Sanyama, for the man of the world. The Rishis of India were householders, married people, and Brahmacharya

governed their personal life, the life of the family and life in their respective social groups. It developed ultimately as the pivot of all activities of society.

To lead a life of Brahmacharya by following the code of conduct and controlling all the urges, animal and emotional, was not very difficult in those good old days. The *Gurukula* came into existence and the pupils were trained in the art of living both individually and collectively.

In so far as the role of Brahmacharya in man's life is concerned, it is the means to a complete life. It is the path to righteousness and divinity. Those who are unable or do not wish to follow this path, belong to a lower stage in human evolution. They cannot understand the efficacy of self-restraint, the art and science of Yoga through Brahmacharya.

The six evil forces which instinctively lead one into a sensual and sexual life, cannot bring peace and fulfilment at all. The unchecked exercise of 'Kama,' 'Krodha,' 'Lobha,' 'Moha,' 'Mada,' and 'Matsara' will only lead to perversion, unhappiness and destruction. The process of fulfilling one's desires without restraint or check has necessitated the setting up of clinics and hospitals and also of adopting administrative measures and having institutions such as the police, jails, etc. A society of men with strong wills and self-restraint will develop discrimination and definitely live at peace with one another. By observing the principles of Brahmacharya we can bring about the existence of a superior society of contented people.

So far I have been dealing with the role of Brahmacharya in the life of the man of the world, the man in his social milieu. A truly good social and righteous life may be developed by controlling one's passions and emotions under the direction of a Guru, a preceptor, who successfully follows the way of righteousness, the path of *Sanyama*, truth and compassion. The basic principles are Yama, Niyama, Sanyama—the very beginning of *purna Yoga* for integral life. The person who is indifferent, careless and callous as to his aim and mission in life and does not possess the power of understanding is a weak person. Such a person is susceptible to desires, gets easily excited, has no power to check his emotions and passions and falls an easy prey to sexual, sensual and emotional perversions. Just at the present time we are passing through an age of weakness in man.

A weak man cannot achieve the goal of life and lead society to peace and prosperity.

Now, I would like to deal with Brahmacharya in regard to those individuals who specially dedicate their lives to higher ideals—to know the Supreme and be one with Him. An individual takes the vow of Brahmacharya in his own way and lives a clean life. The vow of celibacy or continence as observed by the monks, *sadhus*, saints, *vairagis* who dedicate their lives to self-realisation and *Nirvana* must be taken under the able guidance of a Guru, guide or preceptor. Fearlessness is the first code of conduct for them... Of course, their dedicated lives make their path very easy and smooth to follow all the tenets of the cult of Brahmacharya. The eight stages of *Bhoga* or enjoyment are completely shunned by them. They are guided to keep away, first physically, and then mentally from all objects of enjoyment and attachment and other evils of life. In the course of time the novice, the willing and dedicated Brahmachari, develops and awakens the power of the *Kundalini* undeterred and unobstructed. Through Yogic processes the way to reach the Supreme is clear. The yoga way is very hard, but easy when the plane of existence reaches above the 'vishuddhi'. It is not at all difficult then to keep away from the world.

Brahmacharya develops when the human being moves away from animality to manliness and thereafter from manliness to divinity. Man is potentially divine and Brahmacharya is the golden path which will lead him to ultimate Reality and fulfilment.

An attempt has been made in this short note to explain what part Brahmacharya plays in an individual's life and in the life of society. It is really ignorance that makes people go the other way. It is, therefore, necessary that through the teachings of Yoga—Ashtanga Yoga—man and society should, following the path of truth and righteousness, achieve contentment. Simple living and high thinking was the essential teaching imparted to the young in the days of old. Basically we want purity, chastity, truth, love and compassion. We should, therefore, not only live a pure and simple life, but drastically change our present outlook and engage ourselves in developing all the necessary conditions for a life of purity in thought and action.

HEDONISM AND YOGA

A. J. YORKE

YORKE, A. J.: Endowed with a liberal education, he believes that book-learning cannot be equated necessarily with actual experience of life; a facile writer who affirms that, unlike most systems, Yoga presents the most practical value of all, and is proven to be scientifically sound.

Before writing this short paper on Hedonism and Yoga, I would like to thank those who have in the past enlightened me regarding Yoga, either in person or through the medium of books and other writings, and the Friends of Yoga, for inviting me to submit what will probably be a rather limited observation on the subject.

It would be useful to define what I mean by the term Hedonism. The term may be defined as that doctrine, usually pursued unconsciously, of endeavouring to attain Happiness through the pursuit of what seem to be pleasurable methods.

Many everyday terms, now in use in Britain, describe this adequately as 'living for kicks', 'living for today only', and 'Blow you, I'm all right Jack'. In many ways this is the fundamental doctrine of materialism popular in present-day Western society, and certainly in Britain. The pursuit of pleasure may take many forms, but most of it is sensation-seeking, and often drugs, alcohol, etc., are used as a matter of course.

Used in moderation, and under correct supervision, there is no doubt that alcohol, tobacco and drugs can assist greatly in making life reasonably livable, especially in big cities, where many admittedly work hard to gain their pleasures and possessions. Hedonism by its nature is usually an answer to boredom, depression and an escape from the stresses of everyday life.

Hedonism then, purely and simply, is the satisfaction of the senses, often from selfish motives, as a palliative—an escape from social conditions of aimlessness and purposelessness; because it is not in the strictest sense a doctrine, it often leads to many illnesses and diseases that result from neglecting the

laws of Nature. I do not, of course, say that it is a way of life, nor do I condemn it outright, but it is often indicative of a deeper unrest in the human spirit, which is not being satisfied by the spiritual creeds of the day. Western society is in fact no longer based on religions that have for centuries tended to mould and direct people, for better or worse, as an organised entity. In fact, hedonism, loneliness, sickness of the tension varieties, may well be now accepted as a price one pays for living in a technological, materialistic society.

There are signs that this is regarded by many of the younger people in Asian countries as a worthy goal to pursue, and many dismiss the traditions of the more contemplative life of their ancestors as having little or no value in present-day life. It is well known that Asia has had a long heritage of spirituality, in a sense, that all the major religions of the world, the ancient cultures, have come from that area of the globe. No counterpart of Yoga, for example, has existed in the West—and certainly nothing which has lasted for centuries and is still authentic by today's standards and outlooks.

One cannot doubt that there have been and are many social evils in Asia to the same extent as there are in the West, and one cannot blame those who seek to set these right, but I am convinced that no nation can survive if it throws away its heritage; for then it becomes a tree without roots and begins to collapse under its own weight into ruin.

In defining Yoga therefore I would say that I regard it as being, what its followers claim it to be, a path along which, if one devotes time and attention to it, one can begin to glimpse that reality which so many unconsciously seek and are so often disappointed for having failed in the search. I am convinced that Hatha Yoga, if performed for any length of time, will bring the body and the mind into a state of harmony and well-being, and will give one that sense of individual identity that can so easily be lost in the pursuit of happiness by other means. I will be honest and say that I myself have not gone into the subject deeply, nor is it possible, living in a Western society, with a Western mind, to understand it fully (presuming that anyone even can or will), but it does seem that it can offer more to those who adapt some of its teachings to everyday life, whether one be of the East or the West.

With proper guidance and tuition, one can learn to deal with the stresses and strains that life brings; and more so, as society becomes more competitive and materialistic. The pursuit of happiness through Yoga is likely to be more successful than through the doctrine of Hedonism, which in the long run becomes merely self-defeating. Whereas in Yoga, one can look forward to improved health and a greater ability to enjoy life, in Hedonism one begins to find one's health declining; and this is bound to happen when the instincts and sensations, and emotions, given unbridled rein under Hedonism, take over from the higher faculties of the mind, and in due course destroy them.

I realise that I have only lightly touched on the subject I have defined, but the message is clear, and this is that Yoga does still have much to offer to those in the East who discard their inheritance at their peril, in pursuit of what may look on the surface like an ideal life—the one lived on a Western pattern; and those who live in the West and have been born into Western traditions, can still find much in yoga to deal with the problems that beset them.

But if one would have a long and healthy life, and a body and mind not overly disintegrated by excesses of sensation, as is the case in hedonism, then one would do well to question whether one wishes to live a long life, or a short one.

In true Yoga fashion, this decision has to be made by the individual in the knowledge that we are all creating our future by our present actions, and this is something which has been given to Man to decide, if he only cares to consider it.

THE THEORY OF KARMA AND THE LAW OF ACTION

V. S. RAO

RAO, VEDULA SATYANANDA: Born 1925; B.Sc., Andhra University. Initiated in 1938 into Rajayoga by Sri Ramalalji Yogiraj Maharaj of Rishikesh; General Secretary and Director of Research of The Rajayoga-sadhanashram, Alamuru (East Godavari); author of Yoga for College Students, The Technology of Yoga, The States of Consciousness etc.; has published papers on 'Extra Sensory Perception', 'Yoga-Psycho-Physio-Therapy', 'Family Planning through Yoga', 'Science and Silence', 'Yoga and the Law of Action', etc.

Karma is all action. The effect of actions, technically speaking, is also Karma. The effects of our past actions are the causes of the present actions—this is the Law of Karma, accepted and proved. The law of action is ancient, inevitable and eternal. Every action has its reaction. The reaction may be instantaneous or delayed. Actions are responsible for pleasure and pain. They leave different impressions on the mind and the aggregate of these impressions form a man's character. Pleasure and pain or happiness and misery are equally influential in the formation of character. The good and the evil mould the character but misery is a greater teacher to man than happiness.

This knowledge is inherent in man. Knowledge is within the mind of man. Knowing or learning is but discovering or unveiling what is already in the mind, simply by taking the cover off the soul, the fountain of infinite knowledge. The external world is only the cause which sets the mind off to study *that* which is always there, dormant in the mind. So all knowledge whether secular or spiritual is in the mind, undiscovered in many cases, because it is covered, and the taking-off of this cover slowly, is learning. Hence the advance of knowledge is but an advance in the process of uncovering. When the veil is part-lifted, man is a 'more-knowing' man, but when it is removed altogether he becomes all-knowing or omniscient. Like fire in the match-stick, knowledge is in the mind but it is suggestion that brings it out, like friction bringing fire out of the match-stick. So all our feelings and actions, we

may find, have been brought out from within by so many 'blows'—the aggregate of which is Karma or action or work. Every physical or mental blow that is given to the soul, by which knowledge and power are discovered, is Karma. We are all engaged in Karma at all times. I am writing—it is Karma; you are reading—it is Karma; we breathe—it is also Karma; we speak—it is Karma, and all activity is Karma. Thus whatever we do physically or mentally is Karma and it leaves an impression on us. All the movements we see in the universe, the actions in society, are but the display of thought, the manifestation of the will of man, caused by character, which is moulded by Karma.

As is Karma, so is the mould of the will. No one gets anything unless he earns it—that is the law of action. It is Karma that determines what we deserve and what we can digest. By doing our work cleverly and skilfully we can obtain good results. We are responsible for what we are, we being the result of our own past actions, and it follows therefore that whatever we wish to be in the future will receive the stamp of our present actions. The technique of good action is the theory of Karma. Work brings out the power of the mind, which is already there. This power is in every man, as is knowledge. Different actions are like stokes to feed and rouse these powers.

Work is done either with good or bad motives, for fame or pleasure. But work for its own sake with the belief that good will come from it, without caring for the results, is a noble form of action. Unselfish work pays, but man must have patience to do it. Truth, love and purity are not merely a moral hypothesis but they motivate the highest ideal, as in them lies the highest manifestation of power. A person who can work without selfish motives, without thinking of the future and of heaven or hell, has in him the capacity to become a saint. Such work is hard but we know its nature and the good it brings. This tremendous restraint manifests greater power than all out-going action. All out-going energy which follows a selfish motive is thrown away but, if restrained, will develop will-power. This self-control will help to develop character, which is the mark of a great man.

We have the right to work, but we have no right to the fruits thereof. Do not care for the results, leave the fruits alone.

Be helpful and do good. A man who has learnt the secret of restraint, that is, one who is a controlled, disciplined person, will, in the midst of silence and solitude find intense activity; and in the midst of intense activity, find silence and solitude. Such a man, even on the streets of big cities with all their traffic, will be as calm as if he were in a cave, and in the 'cave' where no sound can reach him, he will be intensively working all the time. This is the ideal of Karma Yoga as taught by *Gita*—by knowing which you may be said to have attained the secret of work. The effects of Karma, whether those of pleasure or pain, are inevitable and cannot be avoided even by the wise, as action has its reaction. This is the unfailing Law of Karma. Man has to enjoy or suffer the consequences of his actions, now or at a future date and there is no other possibility. But a Yogi disciplined by Yoga, can change the fruits of Karma and can digest and assimilate the same, says Sri Prabhuji. He further asserts that by the practice of Yoga processes, man becomes energetic, both in body and mind. His thinking faculties increase and he develops discrimination which attaches his mind to the Divine, detaching it from worldly affairs. Discipline and cultivation of the mind come only from the practice of yoga, aiding Karma to rise to the Highest, Divine, Eternal Bliss. 'No Yoga, no Karma,' says Sri Prabhuji. The Yoga processes to aid and digest Karma can be known only by practice. These processes constitute the technology of Karma Yoga.

SUFISM

JEHANGIR M. SHAPOORJEE

SHAPOORJEE, J. M.: Born 1912. Served Maharashtra Government from 1937 to 1970, retiring as Private Secretary to the Governor; Executive Secretary of The FRIENDS OF YOGA Society; Representative in India of the 'Spiritual Unity of Nations'; initiated by Pujya Baba Sai Mirchandani; taken Shakti Pata from Dhyan Yogi Maharaj Shri Madhusudhanadasji of Banas Kantha; author of The Reality of Religion, etc.

Sufi means 'saaf' (pure), and Sufism is the name given to the universal science, as practised in Muslim countries, of self-purification leading to reunion with the Universal Spirit, that is, one's own real Self. This common technology is also known by another name—YOGA.

Most of the great Sufis were highly gifted poets, and their philosophy can be expounded best by quotations from their own texts, and the quotations do not lose their import even when translated into simple English prose, as will be seen from the following:

Jami:

Ye treader of the Path! Concern thyself with the subject of Reality, the Lord. Diversity shall only distract thee and disturb the peace of thy mind. Seek not tranquillity in the affairs of the world. O my heart! no more of the study of alphabets, philosophy, or mathematics. Remember, any contemplation but on God, is damnable and takes us away from Him. Attainment of Unity-consciousness, the absorption in God, that is the real knowledge to be learnt by the Sufi. It demands disengaging thought from every living creature and contemplating exclusively on God. The heart must be cleansed of all that is not God.

Rumi:

Disturb not the flow of the world, let it go on as it is going on. If ye desire to wake up in the living world of supreme spiritual consciousness, then die to this world of dead-consciousness.

O my brothers, before death turns you into dust, turn to dust (become egoless and humble) of your own accord, so that ye gain life eternal.

And this ye can achieve if ye close these eyes, ears and lips, and I promise the Divine Voice shall reveal the supreme secret to you; which ye cannot hear so long as your ears hear the worldly sounds.

O, candle of my life! short is thy span of existence, for a night and then no more. Then why shed tears on the losses in the world? Tears and laughter should make no difference to thee.

Why this fear of death, and why this love of transient life when ye know in death is new life hidden?

Mansoor:

When the Lover, Love and Beloved are one, where does then remain the question of separation or of union?

Sarmad:

The passage to Him is one step from the land of Bakhudi (ego-consciousness) to Behkudi (egolessness). It is the leap which a creature, entangled in the gross or subtle world of activity, cannot take and thereby cannot reach it, till he rises above time, space and multiplicity. The taste of the nectar of love is beyond the comprehension of the fanatic.

Rumi:

This path can be trodden only through an intermediary, the Teacher. But he alone is a Teacher, who is dead to self and is established in Unity. He is the one who is above the 'Shariyat' (religious laws). He can help in the path of 'Tariquat' (experiences leading to realization of God), so seek ye such a one, that ye may gain union with the Lord.

Sachal:

 Burn the books to ashes and dust:
 Thus hath the Murshid taught me!
 He, too, hath taught me
 To know the Eternal!

To everyone of you, I say:
 'Thou must first know thyself,
 Then walk the Way of Love!'

In the Mantaquettair (The Colloquy of Birds), Attar has enumerated the following seven stages through which the Sufi passes:

1. Talab (yearning for union with God)
2. Ishq (love)
3. Marfat (enlightenment)
4. Istaghraq or Fana (absorption)
5. Tauhid (unity consciousness)
6. Hairat (amazement)
7. Fuqr wa fana (annihilation of the ego, the lower self and rebirth into the greater self-absorption into the Lord and Unity).

Sai Sachal Sarmast of Shah Daraz, who lived from 1739 to 1826, proclaimed the truths of Sufism in beautiful 'kalaams' in various languages. These can be summed up simply as follows:

The only pre-requisite for entering into the life of the spirit is a burning desire to unravel the mysteries of the Unknown. That desire is fulfilled by:

1. Obtaining the guidance and support of a Perfect Master;
2. Directing the search inwards and trying to know yourself and your oneness with all creation, and not by going hither and thither, or by performing ceremonies, or accumulating prolific intellectual knowledge, and trying to solve theoretical doubts;
3. Love and Truth;
4. Faith and Hope;
5. Purity of thought, word and deed;
6. Eliminating all distinctions between human beings and seeing unity of everything with the One Beloved;
7. Repentance for the obvious imperfections of one's self;
8. Humility coupled with respect for all;
9. Avoiding unnecessary discussions and arguments and resorting as much as possible to the fortifications of silence, simplicity and faith;

10. Shedding greed and selfishness, passions and desires and all cravings of the flesh, for these hinder the freedom of the mind and debar enjoyment of the bliss of the love of God;
11. Relinquishing worldly-mindedness and being prepared to sacrifice all worldly objects in the interests of Truth and Love, like the moth which, for the love of the flame, immolates itself by flying into it;
12. Enduring all suffering and pain with equanimity till they cease to hurt, and avoiding all mortal joys till they cease to give pleasure;
13. Being brave and expelling all fears—fear of loneliness, fear of ridicule, fear of ostracism, fear of starvation, fear of torture, etc. If only the brave deserve the fair, surely only the bravest deserve the fairest; and by
14. Taking encouragement from the fact that though he has been banished temporarily from his Beloved, because he has allowed himself to be smeared with worldly Maya, he will be welcomed back with open arms the moment he cleanses himself of all dirt.

By following these steps, the seeker will one day attain the Knowledge to which he aspired, and will find no difference between a hut and a palace, between glorification and debasement, for in his heart he will see the Lustre of the King of Kings, and will not be concerned with the passing phases of physical existence. Then he will know himself and understand what Beauty, Goodness and Truth really are. His thoughts, words and deeds will become models not only for all around him, but for generations and ages afterwards.

YOGIS ANSWER QUESTIONS

Question

There is a school of thought which maintains that a materialistic outlook is absolutely antagonistic to a spiritual outlook. What are your views in this regard? Do you accept the common statement that 'yoga without the spiritual outlook is no yoga'?

Shri Padam Prakash:

I do not agree that a materialistic outlook is antagonistic to a spiritual outlook, but spiritual concepts such as truth, honesty, inner and outer purity, love and fellow feelings are worthwhile and practical goals, which can be propagated through yogic practices like asanas, pranayamas and meditation. However, a spiritual outlook is not a pre-requisite for yogic practices or methods. At whatever level a man is, he starts from there, and the spiritual outlook is developed as he goes along the yogic path.

Dr. Swami Gitananda:

Yoga for physical well-being is an end in itself, but there is a consciousness evolving in the mind of the modern man, demanding new insights into 'existence', 'the purpose of being' and 'being itself'. Yoga terms need to be expressed in highly philosophical/spiritual ways, and people encouraged to learn to live together in a harmonious spirit of oneness. Community living, as in an Ashram, will undoubtedly be popular again in the future. A spiritual outlook is necessary for the attainment of spiritual insight and it has been my observation that the vast majority of people who take up yoga from a physical stand-point, sooner or later enquire about its spiritual aspects.

Shri Gokulanand Yogesh:

In my opinion, the materialistic and the spiritual outlooks have some meeting points. Out of the eight stages of yoga

expounded by the great sage, Patanjali, namely yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi, the first seven could be usefully followed by people in this materialistic world. A spiritual outlook is, of course, a prerequisite for yoga, without which it would degenerate into street jugglery.

Prof. Pattabhi Jois:

There is need to evolve a method by which it should be possible to spiritualise the materialistic outlook of today. It is not necessary, however, to lay too much stress on the word 'spirituality', as the modern man tends to be rationalistic. When asanas and pranayamas are introduced to him as a means for securing radiant health, to develop an all-round personality, his interest in these practices will grow and, as he progresses in them, the spiritual in him will grow too.

Prof. J. K. Jain:

If the term 'materialism' is used in its strict philosophical sense, in the sense of the doctrine which holds that there is nothing beyond matter and that consciousness is a chance, a temporary episode in the long history of matter, there is nothing in common between it and spirituality; for according to spirituality the fundamental principle of the Universe is spiritual in nature and matter is perishable. If the term 'materialistic outlook' is used, as in the popular parlance, to indicate a pursuit of worldly goods, there is a possibility of harmony between it and the spiritual outlook.

According to the *Upanishads*, the Universe is born of divine bliss; it is divine in its present state and it will ultimately merge into the divine. In that case, there is no essential conflict between material prosperity and spiritual development; as a matter of fact, the two can and do go together.

Yoga has no meaning without spiritual concepts. All that is recommended in the scriptures, for instance, detachment, love of God, renunciation of the fruits of actions, non-violence, truthfulness, purity, etc., in short, what is called 'the *daivi sampatta*' in the *Gita*, is meant for people to follow. The practice of yoga makes it easier to follow these concepts.

Dr. Pandit Kanniah Yogi:

A spiritual outlook dawns on one only after undergoing sufferings as the consequences of the experience of materialism. *Bhoga Apavarga* is the rule of life. At first one gets entangled in *Maya* and then tries to get out of it. Both these actions are needed by the soul. The meeting of these takes place where and when the materialist turns spontaneously towards a spiritual life. There is no yoga without this. This is the goal to attainment and yoga is the means to attain it.

Dr. S. M. Rao:

I would define 'materialism' as that attitude in life which regards material acquisitions as an end in themselves, bereft of all aspiration for a sensitive and refined behaviour, progressing towards a stage where calmness and joy will put an end to all strains and stresses of living. Moral and ethical injunctions can, of course, be propagated through yoga, and a spiritual outlook does normally develop as a result of following the yoga way of life.

Shri K. P. Gangadharan Nair:

There is an innate tendency in the human spirit to seek for complete harmony with the transcendent order. The desire to attain such a state and the progress towards it are experiences common to true yogis. Faith in the divine is an external sign of spiritual life. It can be promoted through a study of yoga.

PART VI
YOGA RESEARCH

A THERAPY BASED UPON SOME CONCEPTS OF PATANJALI

DR. N. S. VAHIA
DR. D. R. DOONGAJI
DR. D. K. DESHMUKH
DR. S. L. VINEKAR
DR. H. C. PAREKH
MRS. S. N. KAPOOR

VAHIA, N. S.: M.D. (Bom.), Hon. Professor of Psychiatry, and Head, Dept. of Psychological Medicine, Seth G. S. Medical College and K. E.M. Hospital; Head, Dept. of Psychological Medicine, Dr. Balabhai Nanavati Hospital; Visiting Professor of Psychiatry, Tata Institute of Social Sciences; Consulting Psychiatrist, Children's Aid Society; Corresponding Fellow, American Psychiatric Association; Life Member, Indian Medical Association; Conducts research in Yoga.

DOONGAJI, DINSHAW R.: M.D., D.P.M. (BOM.), M.S. (MINN.). Hon. Asst. Professor, G.S. Medical College; Hon. Asst. Psychiatrist, K.E.M. Hospital; Hon. Associate Psychiatrist, Nanavati Hospital; Hon. Psychiatrist, G.R.S. Child Guidance Clinic; Member, Indian Academy of Medical Sciences; Fellow, Indian Psychiatric Society. Author of 25 publications.

VINEKAR, S. L.: (1907-1967) B.A. (Hons), M.B.,B.S.; former Director of Research, Kaivalyadhama, Lonavla; joint author of Yoga Therapy.

PAREKH, HASMUKH C.: M.B.,B.S., D.P.M., Hon. Asst. Psychiatrist, K. E. M. Hospital, Bombay; Visiting Psychiatrist, Sri Purshottamdas Thakordas Clinic, Harkisondas Hospital, Bombay.

Introduction

For the last few years, an attempt is being made at the Psychiatric Department of the K. E. M. Hospital to study the value of a therapy based upon some Indian concepts. The technique, and the results of the pilot study and discussion are presented here.

Concepts

If health signifies adequate, dynamic equilibrium with constantly changing environment, illness would indicate dis-

turbance in this equilibrium. The expression of the disturbance may be physical, psychological or social and, as they are interrelated, the disturbance in one sphere may influence also other spheres. Ordinarily, a person's function is guided by his needs and directed towards the goals, but if there is inadequate equilibrium between him and the environment, his optimum concentration on the goal-directed activity is hampered, resulting in personality dysfunction.

The main rationale of the therapy is that the personality dysfunction, whatever its expression, decreases a person's optimum concentration on the goal-directed activity. The treatment, therefore, consists of inducing optimum concentration of a person's physical and mental abilities in the pursuit of his goals, by minimizing the influence of the social and psychological factors that modify his capacities and thus decrease his ability for optimum concentration on the goal-directed activity. The presumption is that, if the optimum personality function can be re-established, it will lead to relief from anxiety, and that freedom from anxiety, in its turn, will gradually help in the re-establishment of normal psycho-physiological function. The treatment of a patient thus consists of re-establishment of optimum personality function by relief from anxiety and by adequate adjustment to the environment.

If the psychiatric disorders are expressions of inadequate adjustment, the presumption is that in the early stage of the development of the disorders, the patient would be able to realize his inadequacy to cope with the environment. This would produce initially a state of anxiety, arising from unsatisfactory interpersonal relationship, and the anxiety itself would contribute to the further inadequacy of his efforts. Thus, this anxiety is generated by and in its turn contributes to the person's incapacity to stand up to the environmental stress. During psychotherapy, the therapist helps the patient to realize that it is not so much the environmental stress, but his reaction to it, that is of primary significance; that the fault lies in his efforts to cope with the stress.

If a person tried to concentrate on all the thoughts that disturb his concentration on the pursuit of appealing activity, he would realize that his most consistent disturbing thoughts

are associated with *Raga* (emotional attachment to appealing objects) or *Dvesha* (hatred or jealousy towards the objects that do not appeal to him or do not gratify him). Sustained practice of concentration would reveal to him that the root cause of *Raga* and *Dvesha* was an undercurrent of egocentricity, the desire to maintain his self-esteem as being of primary importance, even when he was concentrating on the persons or things to which he was attached. It was also the same egocentricity that was responsible for *Dvesha*—disgust, hatred or jealousy. In other words, it was not the *Raga* or *Dvesha*, but the egocentricity that was getting in the way of adequate adjustment and pursuit of his goals. Although every one of us, as infants in our mothers arms, have that egocentricity (a concept that the world was revolving around it), and although we all gradually grow out of this concept to a greater or lesser extent and learn to be useful members of society, we all carry with us that part of an egocentric approach to life and its problems that diverts our energy into apparently unnecessary activity. This egocentricity leads to conflicts between what one would like to do and what one has to do for fear of disturbing harmony in inter-personal relationship. There are considered to be six major factors that disturb the harmony in inter-personal relationships—*Kama* (desire, lust), *Krodha* (anger), *Lobha* (greed) *Moha* (delusion, infatuation), *Mada* (exaggerated self-concept), and *Matsara* (jealousy). The constant conflicts between the desire to behave as one would like to, and an equally strong desire to adjust to the environment, create conflicts in any of those six fields. Frustration in any of these fields leads to corresponding injury to one's self-esteem. In the constantly changing environment in which we live and work, there is always a potential danger of preoccupation in thinking and in behaviour arising from conflicts because of frustration in any one of these spheres. The resultant injury to one's feeling of well-being in its turn results in an inadequate utilization of one's faculties in the pursuit of one's goals because of preoccupation with any one of the sources of conflicts.

If this is true, namely, that our inadequate concentration on the fulfilment of our goal is due to dissipation of our mental faculties by the conflicts resulting in anxiety or any other manifestation of what we consider psychiatric disorders, the

most rational therapeutic approach to a patient would be to help him (a) to find out the nature of those disturbing thoughts, (b) to see the roots of the disturbance, and (c) to help him to realize the source of his conflicts and the underlying root of the conflicts themselves—the egocentricity itself. If the patient can then be helped to understand for himself the sources of his conflicts and is able to resolve the conflicts by decreasing the importance of his egotistic self-esteem, and to modify them in a more realistic and rational manner, much of the waste of his mental and physical faculties can be prevented, so that he will then be able to concentrate on the emotionally appealing activity more adequately by the full utilization of his mental and physical faculties.

When the thoughts getting in the way of concentration have been studied and adequate solutions of the underlying conflicts worked out, the concentration becomes effortless. Effortlessness of concentration obtained during the therapeutic situation, when sustained, makes it easy for a person to study the disturbing thoughts more easily, so that the sustained, effortless concentration of an appealing object becomes a regular routine procedure. What happens in the therapeutic situation ultimately reflects on and influences the person's daily activity, so that effortless, sustained concentration on work, free from anxiety, becomes a regular way of his life.

Freedom from anxiety and tension and associated freedom from mental conflicts can be observed by the therapist during the sessions and it can be felt also by the patient as an adequate, satisfying way of life because of his improved capacity to concentrate on the factors disturbing him, the underlying stress having been resolved adequately.

Our ancient system has devised specific techniques for this purpose and these can be used both for the prevention and treatment of psychiatric disorders, particularly anxiety states, psychoneurotic reactions and psychosomatic disorders.

Technique

Initially the treatment begins with the re-establishment of normal physiological function of the body through the practice of *Asana* and *Pranayama*. Asanas consist essentially of different postures. They are of various types, and when practised

judiciously for a sufficient length of time, contribute to an orthotonicity of skeletal musculature and to its subsequent relaxation. Pranayama consists of the development of progressive voluntary control of the breathing mechanism. Certain allied practices also help in achieving a better regulation of the functions of other viscera. Perhaps the non-specificity of the activity of the autonomic nervous system helps in correcting disturbances of the entire nervous system by the regulation of the autonomic function, viz. breathing.

When the body muscles are in an orthotonic state and viscera are functioning at normal level, one feels relaxed and in a fit condition to concentrate on the factors that contribute to the development of psychiatric disorders—expression of personality dysfunction. As psychiatric disorders are the result of an inability to stand up to the stress and strain of life, it is necessary to study all the factors that contribute to an inadequate adjustment to the stressful environment.

A definite technique has been developed to achieve this aim in a systematic manner. The patient, after being introduced to the technique of withdrawal of attention (*Pratyahara*), is asked to focus on an object mutually decided upon by the patient and the therapist. One of the great advantages of the practice of such concentration is to enable one to get emotionally detached from the environmental factors that disturb one, and to channel one's mind on to the object of concentration. Although this technique may sound very simple, the patient soon finds that, in actual practice, it is difficult because of various thoughts that disturb concentration. If he then tries to analyse the factors that disturb him, he can classify them into three main categories: (a) thoughts that are more appealing than the object of concentration, (b) unpleasant thoughts and (c) indifferent thoughts. Regular practice of concentration, however, reveals the fact that thoughts belonging to the first and second groups consistently disturb the capacity for concentration. The patient is now directed to concentrate on these factors. Thus, he can clearly realize the factors to which he is emotionally attached, such as, persons of the opposite sex, wealth and prosperity, art, music, philosophical or religious concepts, etc. Similarly, he can gradually and clearly feel the impact of the thoughts that disturb his mind

and generate anger, fear, hatred or jealousy—arising from personal pride or prejudice. He can then understand in a detached and objective manner the various factors that produce positive feelings like love and affection and negative feelings such as anger and fear, which all disturb the mind. He can thus find out, initially with the help of the therapist, ways and means of reaching these factors without disturbing his peace of mind. He is then able to concentrate without much difficulty on any object of lasting emotional appeal. When this stage is reached in the therapeutic situation, he also finds that he can similarly concentrate efficiently and without distraction on day-to-day activities.

By sustained practice of such concentration (*Dharana* and *Dhyana*), the patient can realize that if he channels his mental and physical capacities towards the achievement of his goals which are considered desirable after an objective assessment, concentration will maintain peace of mind. This, in its turn, will help him utilize optimum capacity for meaningful pursuits. However, if he concentrates on the maintenance of his self-esteem, he will soon appreciate that his self-esteem is constantly in a state of flux because of its dependence on environmental factors. As the external environmental factors will generate either positive or negative feelings from time to time, they will correspondingly disturb the feeling of his well-being. He will then appreciate that this pre-occupation with the maintenance of self-esteem was primarily responsible for his inadequate adjustment. If, on the other hand, the subject concentrates on the pursuit of satisfying goals, his peace of mind will be less vulnerable to environmental factors. This will contribute to comparative freedom from stress and from its resultant impact on mental and physical activity. He will still feel happy or unhappy, this depending upon external factors, but it will appreciably influence his personality-function.

Indications and Contra-indications

The treatment is most useful in anxiety states, other psycho-neurotic reactions and psychosomatic disorders.

But the treatment is potentially risky in cases of psychosis. Cases have been noted of patients developing schizophrenia through having practised these measures on their own.

Since patients with psychopathic tendencies might not concentrate on recovery, because of their poor motivation, but enjoy exhibition of the practices for attention or sympathy, they are considered unsuitable for this treatment.

Material and Method

Patients, showing symptoms of psychoneurosis, and those referred from other departments and considered by them to be suffering from psychosomatic disorders and not responding adequately to other therapies, were selected for this treatment, after evaluation of various factors contributing to the illness. They were treated with a technique based upon the concepts mentioned earlier.

The technique has been briefly summarised in our previous publications, and described in detail elsewhere. Patients were regularly supervised by the resident medical officer and by a specially trained psychotherapist. Progress was periodically reviewed by the whole team at weekly conferences. The total number of cases in the pilot study was 100. 66 were males and 34 females. Ages ranged from 16 to 64 years.

Results

The assessment of progress was derived from combined opinions of patients, their relatives and of the entire team. Patients who returned to their previous pre-morbid state and/or in whom there was significant amelioration in target symptoms were considered to have improved. The results are summarized in the Tables 1 and 2 given later. It will be observed that the improvement rate is statistically significant.

Discussion

This therapy is based upon a few, fundamental, therapeutic concepts; but it leaves ample scope for the study of individual variables responsible for the development of psychiatric disturbances.

Edmund Jacobson showed, in his experimental studies, a close relationship between muscular activation and imagery thinking and emotion. From this he built up the concept that neuroses were related to neuromuscular hypertension and he developed a special technique of 'Progressive Relaxation',

which he found to have a remarkable therapeutic value in the treatment of neurotic conditions. In the present therapy, relaxation has an important place too, but only as an initial step. Also the technique used here for achieving such relaxation is different from that of Jacobson.

The 'Autogenic Training' of 'Concentrative Self-Relaxation' of J. H. Schultz consists of guided self-training, in which the patient concentrates on internal sensations, e.g. heaviness, warmth, and relaxation in various bodily parts. In contrast to this, the concentration used in the present therapy is aimed at discovering the various deep-seated, psychological stress factors in order to resolve and eliminate them rationally.

The two systems mentioned above appear to attempt to bring about a dissociation between the soma and psyche. This therapy is a more comprehensive one, in that it aims at the treatment of the multiple factors involved in the production of psychosomatic and/or psychoneurotic disorders.

The treatment although based upon a few steps described in 'Ashtanga Yoga', is very different from Yoga itself. Patanjali's Ashtanga Yoga may be a stepping stone to a way of life that is ethically satisfying. It was not meant to be a treatment for the physically or mentally sick. It is our impression that some of Patanjali's techniques could be usefully applied as a therapeutic measure. What is attempted here is a utilization of some of these techniques of Ashtanga Yoga, modified in a way that, in our opinion, will help patients suffering from psychoneurosis or psychosomatic disorders.

Although the aim of our therapy is to develop the capacity for optimum utilization of one's abilities according to one's concepts of ethical modes of life, and independent of expectations of returns, material or social, one does not in actual practice reach this stage during the period of this treatment of about two months. In that sense, the therapy constitutes only the first step of a newer approach to life and its problems. However, as the motivation for treatment in most cases is relief from symptoms, there is often the desire to discontinue it as soon as patients find relief. With the further improvement of our therapeutic tools, we hope that we shall be able to develop the therapy more adequately to suit the needs of those patients whose motivation is to obtain lasting improvement by a suitable

modification of their way of life and by their realization that the craving for adequate returns makes one susceptible to frustrations. The fear of frustration leads to the constant need to maintain one's efforts at such a level that one can avoid, as far as possible, the possibility of not getting satisfactory returns. If and when, however, efforts do not lead to adequate returns, the resultant anxiety is likely to contribute to some form of psychiatric disorder. If, on the other hand, one's activities are directed by ethically accepted codes of behaviour, irrespective of the returns thereof, the lack of adequate response will not generate anxiety or resultant psychiatric disorders.

It is often suggested that our therapy is allied to auto-suggestion and auto-hypnosis. It may be noted, however, that the therapy does not involve any suggestion but is an active effort to understand the factors that affect progress, and therefore it does not mean an attempt to tell one's own self that one is all right.

This therapy, in a sense, is a kind of behaviour therapy since it involves de-conditioning. One of the fundamental assumptions of behaviour therapy is that behaviour which is conditioned by past unpleasant experience can be de-conditioned for the development of reality-conditioned behaviour. In this therapy, when the patient realizes that behaviour was conditioned by craving for adequate gratification from a meaningful environment, and that this had made him susceptible to the stress arising from environmental influences; and when, after this realization, he modifies his behaviour according to the needs arising from the ethical concepts, and is not dependent upon corresponding returns from the environment, he becomes free from stress, and consequently free from the anxiety that would otherwise be generated from the fear of not obtaining adequate response.

If is often suggested that the therapy can be replaced by suitable drugs that relieve the anxiety or suitably modify the autonomic nervous system or by muscle relaxants. It may be noted, however, that even if we could find harmless drugs of this nature, patients would have to be dependent upon them unless the factors responsible for autonomic or other dysfunction are studied and adequate satisfying solutions are found so as to obtain lasting improvement.

Comments

The duration of the treatment was one month in this pilot study. After some experience, it was found advisable to extend the period to about two months. The patients, however, can, under supervision, continue the treatment subsequently since it is considered that long-established habit patterns and autonomic reactivity may take more than two months before there is significant modification.

The overall impression left after the pilot study was that the results were encouraging. A critical evaluation of the therapy has been planned in order to establish its exact place as a therapeutic procedure through the use of biochemical, electrophysiological, and psychological tests, before and after the treatment, and by a long-term follow-up.

Summary

The concept and the technique of a therapeutic procedure, based upon some ancient Indian concepts, have been briefly presented and some special features of the therapy have been discussed. The results of the pilot study were encouraging and therefore a controlled evaluation has been planned.

TABLE 1

<i>Duration of Symptoms</i>	<i>Number of Patients</i>	<i>Improved</i>	<i>Not Improved</i>	<i>Percentage Improved</i>
Up to 6 months	30	27	3	90.0%
6 months to 1 year	17	7	10	41.2%
1—3 years	25	17	8	68.0%
More than 3 years	28	12	16	42.8%
Total	100	63	37	63.0%

Chi Square=17.877. df.=3. P<.001

TABLE 2

Diagnosis	Number of Patients	Improved	Not Improved	Percentage Improved
Anxiety	40	33	7	82.5%
Anxiety Depression	32	13	19	40.6%
Hysteria	20	10	10	50.0%
Psychosomatic (hypertension, peptic ulcer, bronchial asthma, and allergy)	8	7	1	87.5%
Total	100	63	37	63.02%
Chi Square=17.068. df.=3. P<.001				

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PROGRESS OF RESEARCH IN YOGA

DR. L. N. KURULKAR

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At the beginning of this century vast literature on yoga became available. Many learned persons, both in India and in the West, wrote books on yoga. Scientists in various branches of science became familiar with yogic achievements and claims. Doubts were created about many of these claims and scientists started research in Yoga.

Scientists, belonging to different fields of study, and scientifically-minded persons have in the past done some research on yoga. They have used methods and means according to their own branch of science. They have usually tried to find out what happens when some practice in yoga has been gone through. On the basis of newly-formed hypotheses, and by using the latest instruments and basing their experiments on materialistic concepts, these scientists have tried to unravel the mysteries of yoga, as in the story of the blind men trying to understand the elephant. By adopting wrong methods and means, these scientists have produced confusion in the mind of the common man. Each scientist gives a different explanation for the same phenomenon. The observation in a particular situation also differs according to the scientist.

Medical Research

A medical man has compared yoga to some sort of a therapeutic system. He is not prepared to accept the approach of yoga as regards the diagnosis of disease and treatment. He diagnoses the disease by his own modern methods and then tries to find out the effect of some asanas and kriyas on the disease as he has understood it. The methods of diagnosis of modern medicine are complicated. For example, to diagnose a case of arthritis, a large number of investigations are carried

out at the cost of the patient. The disease is then labelled as rheumatoid arthritis, degenerative arthritis, etc., which, of course, does not give any clue as to the cause or the nature of the disease process.

On the other hand, the method by which the yogi understands the disease is surer than that of the medical man and costs the patient nothing. By performing 'Sanyama' (a purely yogic technique) on the disease process itself, he comes to know all the aspects of the disease process. The patient is as important as the disease and the yogi treats the patient rather than the disease. He tackles the patient with confidence and prescribes appropriate treatment according to the patient's requirements—which include diet, asanas, kriyas and yogic processes such as attitude-training. The medical man does not give importance to the patient. With the help of some instruments like the blood pressure apparatus, the E. C. G. machine, etc., he tries to find out the effects of some asanas and kriyas on the patient. He tries the same asanas on many patients suffering from the same disease as diagnosed according to his own methods, and when he finds that the results differ widely, he concludes that the treatment by yoga is not useful and not scientific.

However, when the yogi treats a patient with different types of asanas and kriyas, the patient improves and the disease is checked if not cured. If not fully effective, the methods of yoga do not, at least, cause any harm to the patient as often happens in the case of treatment with modern medicines. It will be seen that research by medical men on yoga has so far not served any useful purpose.

Psychological Research

A psychologist thinks that yoga is akin to psychology because there are words like mind, intellect, memory, etc., in yoga. Concepts of mind, intellect and memory in yoga are quite different from those in psychology. In yoga these are to be experienced in order to be understood fully. The psychologist compares the various experiences which a *Sadhaka* undergoes in the stages of yoga, to hallucinations and illusions. Samadhi is supposed to be a state of trance and the whole process of yoga to be self-hypnosis. For want of appropriate words he has coined

new words, such as supra-conscious, super-conscious, pure consciousness, etc., which do not convey the correct meaning of the yogic terms; they create confusion. With the help of the electro-encephalograph, he records the brain-wave pattern of the volunteer during the stage of samadhi. The question is : Who has to judge that the volunteer has really attained the stage of samadhi during the experiment? Such research has not resulted in any better understanding of samadhi or in any improvement thereon. For instance, the research-student has no explanations for achievements like *Siddhis*. He considers them as some kind of Extra-Sensory Perception (E.S.P.), but he denies the possibility of such experiences because he cannot explain them with the help of his methods and instruments. Nor is he sincere enough to admit his incompetence.

Other Researches on Yoga

An anatomist comes forward and tries to explain the yogic entities, such as *nadis*, *chakras*, etc. The *nadis* are, according to him, nothing but the nerves. *Ida* and *Pingla* are the two sympathetic chains by the side of the vertebral column. He compares *Sushumna* to the spinal cord. Various *chakras* are thought of as plexuses of the autonomic nervous system in the various regions of the body. Thus the 'Mooladhar' *chakra* is considered to be the sacral plexus.

A physiologist studies the blood chemistry before and after yogic exercises. He notes some changes but is not able to explain why they take place. Actually these are only observations. He thinks that during the pranayama practice there is better oxygenation of the blood. He considers *Prana* as oxygen since it is vital for life.

A neurophysiologist thinks that there is some toning and stimulating effect of asanas and pranayamas upon the higher centres of the brain, particularly the cerebrum. The control over the functions of the internal organs attained by a yogi, for instance regulation of the working of the heart or even stopping it for some time, is attributed by him to direct control by the cerebrum on the hypothalamus (the higher centre of the autonomic nervous system) by creating new impulse-circuits. These are all hypotheses which do not prove or explain the phenomena.

In the same way, a physical culturist compares the asanas to physical training exercises. Some of the physical culturists have evolved devices which can put a person in a particular asana mechanically. They even hold that physical training exercises are better for building up the body than the asanas.

Mistake in Modern Research

It is my conviction that the whole approach to research in yoga is wrong. For example, a research scientist has full knowledge of the branch of science in which he wishes to undertake the research. He is well versed with the experiments and researches already done by other workers in the same field. Therefore, with the definite aim of finding out new things which have not been discovered by others or of improving upon the ones known, he launches into his research. A person who wants to proceed with research in electronics has presumably sound knowledge of electricity in static, dynamic and solid states. He knows everything about volts, amperes, resistors, capacitors, transistors, etc. He has been actively engaged in various experiments and tried various circuits. He uses the instruments of that branch only and not those belonging to another branch, such as chemistry where he has not acquired sufficient skill.

Whatever research has been carried out on yoga by scientists has been done by those who have not studied yoga in all its various aspects or lived the yoga way of life. They have used altogether different methods and means and it is no wonder, therefore, that such research has been very largely unconstructive. Yoga is a science, and as every branch of science has its own terminology and paraphraseology, yoga too has its own terminology and paraphraseology. Terminology of one branch of science cannot be related to that of another branch but has to be understood as in the original. For example, a micrometer of physics cannot be compared with an indicator of chemistry. Before undertaking research in yoga, its terminology must be understood in its original connotation, and not as often mistakenly interpreted by other scientists. Yoga has to be experienced since it is a practical science pertaining to the human being. The research scientist must first practise the various stages of yoga, namely the Ashtanga Yoga of Patanjali, and acquire

sufficient skill. The volunteers selected by him for the purpose of research must also know the subject thoroughly and must have practised some stages of yoga. If such volunteers are not available, he should train them before carrying out his research.

It is said that the yogi does not cooperate with the scientist for the purpose of research. The yogi is supposed to be arrogant and indifferent. I do not understand why the yogi should come forward for experimentation, as though he were a guinea-pig at the hands of a so-called scientist who is ignorant of yoga from the yoga point of view. It is like a chemist, with his indicators and colorimeters, calling upon a neurologist for an experiment in neurophysiology for the purpose of research.

If research is undertaken by a person who has acquired skill in yoga, the nature of the research will be quite different from what it is in the hands of scientists in India and abroad. Such a researcher will definitely perform his job in a better manner and perhaps evolve new techniques or improve upon old ones so that yoga may be useful to the common man of our age. I am happy to find that such type of research is being done at some centres by yoga scientists. Through continuous experimentation and research during a span of 50 years at The Yoga Institute, Santa Cruz, the researchers have evolved new and improved methods which are simple yet effective. Many persons have benefited from them. They have also experimented in the field of treatment of disease and have established methods by which many chronic and intractable diseases—stamped by the medical profession as hopeless and beyond treatment—can be relieved, if not cured. The work at this Institute and others is being carried out with great enthusiasm and with zeal to help suffering humanity in spite of the sceptical treatment given to yoga by the so-called scientists.

MUDRAS

DR. MAHAJOT SAHAI

SAHAI, MAHAJOT: Born 1893; M.A. (Philosophy); awarded the Ph.D. degree in Science (Psychology) by the University of London in 1930; served as Lecturer in various colleges and as Principal, Rajendra College, Bhatinda, before joining Kaivalyadhama, Lonavla (1950) as Deputy Director of Research; author of several books and papers.

The word Mudra has not been used by Patanjali¹ in any of his 195 Sutras. Nor has Patanjali used the word Kundali or Kundalini for arousing which the practice of Mudras is prescribed in the texts known as the books of Hatha Yoga. *Hathapradipika* has, however, given Mudras the status of a veritable Yoganga, and *Svatmarama* has devoted one of the four chapters of his book on Hatha Yoga to this topic.

Gheranda Samhita² has prescribed Mudra for *Sthirata* which is one of the seven achievements of Yoga according to Gheranda, who has also devoted a chapter of his book to Mudras, and in this manner raised Mudra to the status of a regular Yoganga. This author has enumerated 25 Mudras and explained each of them; while *Hathapradipika*³ and *Sivasamhita*⁴ have mentioned and explained only ten Mudras, which are all included in Gheranda's list. Goraksa Sataka⁵ has called only three of these by the name Mudra, viz., *Mahamudra*, *Nabho-Mudra* and *Khecari*.

Swami Kuvalayananda, in his book on Asanas⁶, has mentioned four additional exercises, one of which he calls Yoga Mudra, which is not enumerated among the Mudras, by any of the authors cited above, and he calls, by the name *Simha Mudra*, the arrangement of jaws and the tongue, which forms part of *Simhasana*, as described by him. *Mandalabrahmopanisad*⁷ and *Yogasikhopanisad*⁸ speak of *Sanmukhikarana*, known always as *Sanmukhi Mudra*, and *Brahmavidyopanisad*⁹ of a *Jnana Mudra*.

While Gheranda Samhita has in general claimed only *Sthirata* for Mudras, *Hathapradipika* and *Sivasamhita* have unambiguously prescribed the practice of Mudras for

awakening the Kundalini; and without showing the relation of *Sthairyā* to awakening Kundalini, Gheranda Samhita has mentioned the latter as a benefit derived from the practice of Mulabandha, Yonimudra, Pasini and Vajroli¹⁰, which are all enumerated among the Mudras. *Varahopanisad* has stated that Vayu should be raised by the practice of appropriate Mudras and Bandhas. Goraksa Sataka has made raising the Apana a part of Mulabandha itself.

According to *Hathapradipika*, *Matsyendra Asana*, according to Gheranda Samhita, *Bhujangasana*, and according to *Sivasamhita*, *Ugrasana*—these are also beneficial for awakening the Kundalini. And *Hathapradipika* considers the effect of *Pascimatana* too to be directing the *Pavana* into the *Susumna*; and according to a view mentioned by *Hathapradipika*, raising the *Pavana* up along the chest is a part of *Padmasana*.

According to Gheranda Samhita, *Sthairyā* is an achievement of *Hathayoga*, which is brought about by practising Mudras; but, according to *Hathapradipika*, *Sthairyā* of the mind is brought about by *Marut* coursing through the middle-path (i.e., *Susumna*). This text advises the practice of the *Kumbhakas* for attaining this.

Gheranda Samhita, in its turn, recommends raising all the *Pranas* by the *Suryabheda Kumbhaka* and describes *Bhramari Kumbhaka* as if it were a true Mudra leading to *Samadhi*. In his description he seems to equate success in *Bhramari* with success in *Samadhi*. Similarly, in his description, instead of *Murchha Kumbhaka*, Gheranda Samhita uses the word *Manomurchha*, which according to this text, implies merging of *Manas* in the *Atman*. Consistently with these statements, in the context of *Samadhi*, Gheranda Samhita mentions *Dhyana*, *Nada*, *Rasananda*, *Layasiddhi* and *Manomurchha* as five of the six aspects of *Rajayoga* and clearly states that *Dhyana* is accomplished by *Sambhavi*, *Nada* by *Bhramari*, *Rasananda* by *Khecari* and *Layasiddhi* by *Yoni* Mudras respectively. *Neti* too, in its turn, is here said to lead to success in *Khecari*. *Agneyi* and *Akasiya Dharanas* are also credited with the ability to lead the practitioner of these performances to *Moksa*. *Hathapradipika* also claims progress in the direction of liberation (*Moksa*) for *Uddiyana* and success in *Yoga* by blending *Prana* with *Apana* and *Nada* with *Bindu* for *Mulabandha*.

The Mudras of the Tantras appear to be nothing more than certain symbolic arrangements of the fingers and hands.

Some Mudras—Uddiyana, Jalandhara, Mulabandha and Mahabandha—are called Bandhas, which Swami Kuvalayananda describes as *contractions of particular anatomical parts*. But this eminent author also speaks of foot-lock, which is not called a Mudra; that is, the foot-lock in *Muktapadmasana*. Kuvalayananda and Vinekar in their *Yogic Therapy*¹¹ declare that most of the Mudras and Bandhas consist of certain *neuromuscular locks* and involve changes in the internal pressures to a very high degree, and that Mulabandha, Uddiyana and the topsy-turvy poses, which are all Mudras, have a similarity of action with cortisone. They further explain that Mudras which are used during the Pranayamic processes are called Bandhas, as they help to lock and/or guide the pressures in one particular direction.

No writer on Yoga, so far as my knowledge goes, has made an attempt to define the term Mudra. It has been left as vague as ever. As we have seen, we cannot say that awakening of the Kundali, or for that matter, raising the Prana is a distinguishing feature of Mudra. Nor can we say that all Mudras are essentially connected with Samadhi as are Khecari and Sambhavi, according to nearly all writers on this subject; and Yoni Mudra according to Gheranda Samhita. The gamut of Mudras runs from simple symbols like Jnana Mudra to the highest state of Dhyana or Samadhi. Nor can it be said that the mark which differentiates Mudra from Asana is that the former can be maintained for a long time, or that Sthairya is brought about by it.

I, therefore, venture to support the hypothesis that Mudra is an *attitude of the body and the mind*, primarily the latter. As an attitude of the body, it is pre-eminently suitable for directing Prana into the Susumna Nadi, carrying it upwards, and thus awakening the Kundalini and promoting Samadhi. It is a posture of readiness, just as the one adopted by the runner of a race who is all set and poised for a start and is waiting for the signal. But the more important function of Mudra, to my mind, is *mental expectation*. The aspirant who has heard about spiritual experiences and is eager to have them, adopts the attitude of attention and expectation, which facilitates them.

When, as a result of practising Asana and Pranayama for a longer or shorter period, the Yogi begins to experience a creeping sensation in his back and vaguely perceives something rising up along the back towards the head, they say, in the yogic language, the movement of Prana has started. The various Mudras are practised for training this movement, enriching this experience, directing this Prana through the Susumna successfully, carrying it to the Head, and retaining it there. This they call raising the *Paricita Vayu*, with heat, consciousness and all, up along the Susumna Nadi.

To be more correct, we should say that Asana, Pranayama, Mudra and Samadhi make up a whole continuum, each phase marking a further advance towards the crowning success in Yoga. This would make it impossible to draw hard and fast lines between any two of these phases and, short of Samadhi, Mudra would be the limiting concept of Asana, as explained by Patanjali. As the Yogi progresses towards his goal, his Asana is gradually and imperceptibly rewarded by longer and longer period of cessation of respiration, which, in its turn, brings about the Mudra attitude and ultimately ends in Samadhi. This, I think, is the stand taken by Svatmarama in his *Hathapradipika*. Nevertheless, the characteristic feature of Mudra remains the attitude of attention and readiness for having the Yogic spiritual experience and realising the Ultimate Truth which, it is believed, dawns upon the Yogis in the state of true Samadhi.

I am deeply indebted to Swami Digambarji, the present Director of Kaivalyadham, who was, in his talks and conversations, at pains to bring home to us this distinguishing mark of Mudra.

Absence of muscular strain is necessary for a correct practice of Asana, as it is for adopting a Mudra-attitude. But the distinguishing feature of Mudra is the mental activity implied in the attitude of attention which may or may not form part of an Asana—even a meditative posture. In general, Mudras are characterised by an ease which enables the Yogi to keep them for long periods at a time. But even if the duration of a Mudra is short, it still remains a Mudra if the characteristic mental attitude is present.

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MIRACLES IN YOGA

DR. SWAMI GITANANDA

GITANANDA, SWAMI: A Paramhansa Sannyassin. Mahant of the Brighu Yoga order; Mahant of the Subramaniyan Yoga Order of South India; President, Vishwa Yoga Samaj; Presiding Chairman, Vishwa-Yoga Sammelan; Chairman/President, Yoga Life Foundation; Co-Chairman, Bharat Harijan Seva Samaj; Administrator/Director, Anandaveli Poly-Clinic and Hospital. Has established 81 Ashrams, Hospitals, Colleges, Hostels and Yoga Centres in 27 countries. Now trains Yoga Teachers and Therapists at Ananda Ashram, Pondicherry.

Personally, I do not believe in miracles, except in the 'miracle of life'. I do not accept a 'supranatural' in fact or in action, but readily acquiesce to a 'supranormal' which can explain seeming miracles or the need for the miraculous. Also, I do not accept that there are secrets to be learned about Life, or that secret cures exist for certain diseases, because I have accepted an ancient aphorism, that 'there is only one secret, and that, there is no secret'. Knowledge is the secret for which an ignorant man searches; the application of that knowledge is the miracle for which the helpless and the hopeless reach.

My mind is a scientific one, always trying to explain with the logic of Sankhya, Mimamsa, Vedanta or Yoga, what otherwise seems to insist on the acceptance of miracles. Faith healing, religious cures, walking on water, being buried alive, producing trinkets out of the air, mind-reading, levitation, control of astral minds—these and many more are *Siddhis* or psychic accomplishments and can be explained away in a reasonable metaphysical manner. I contend that *Siddhis* are not a legitimate part or parcel of Yoga and are not ends in themselves, but rather signposts of lower spiritual growth. *Siddhis* should be avoided by the sincere spiritual aspirant and his mind must be directed even higher or deeper to the Reality of Inner Life. Psychic prosperity or *Riddhi* develops in the life of that person who shuns the attainment of *Siddhis*. Well-being, a state of excellent physical health, emotional equipoise, mental evolution and spiritual awareness represent the true state of *Riddhi*.

Still, seeming miracles are displayed on all sides and many qualified Yogis insist that miracles do exist. My own admission suggests that Life itself is a miracle. The manner in which two half-cells unite at conception, forming a single cell, this single cell multiplying by the millions into cells, specializing as organs having different functions, is a miracle, not yet explained by any scientific reasoning. That these same cells regenerate, die and are reborn again is an unfathomed mystery. Some Supreme Power seems to lie beyond, performing this miracle.

Today, most of the miracles in Yoga revolve around healing of the body. Healing exists, of course, in other religious and non-religious circles. Usually the healing is attributed to God as the answer to prayer, to Higher Spirits, to Masters on the Other Side, or to the casting out of the Devil, or even to the Devil himself. Doctors, psychiatrists, faith-healers, quacks and religious phonies have all been acclaimed as sources of healing. I have been to healing shrines like Lourdes in France, Notre Dame de Grace in Montreal, Canada, and Kirbhavani in Kashmir, and seen the crutches, the canes, the wheelchairs and the discarded bandages of the sick and lame, attesting to the healing power found there. These holy places are considered the site of miraculous healing and the physical evidence is cited as proof of the miracle. I concede that certain diseases can be 'cured' by visiting holy places, by ecstasies produced by ritual ceremonies, by spiritual healing, by hypnotic suggestion, by the blessing of a revered spiritual personality, or by the mumbo-jumbo of quack healers, Yogic fakes and by African witchdoctors. Spontaneous cures may also be noted in medical annals in three per cent of all moribund cases, even spontaneous remission in the case of terminal cancer. The latter is an unexplained miracle, the former ones are not miracles.

I do believe in 'spiritual healing', for I have seen spiritual healing, but spiritual healing is very rare. What is usually referred to as spiritual healing is some sort of mental healing or faith-healing brought about by suggestion, either verbal or in the laying on of hands, which I consider a form of magnetic healing, or pranic healing, if you prefer. In the case of spiritual healing a total life-change is brought about, in which the mind and emotions as well as the body undergo a healing, not

as in the usual case where one disease may be cured while another remains active, or the person remains the same psychological entity, with hates and lusts which will return to the body condition again because of the cause-effect relationship. The diseases so cured belong in the psychosomatic category, that is, those conditions arising in the psyche or the mind, which functionally disturb the whole organism. I must admit that the cures, most often ascribed to Yoga, are of the diseases of a psychosomatic nature as well.

I have personally witnessed the healing services of Oral Roberts and William (Bill) Branham, two Christian faith healers. I have examined patients who claimed to having been healed through these two channels, and have talked to and examined patients who made claims of having been healed by Satya Sai Baba here in India. In every case these conditions were psychosomatic and would have responded to hypnotic suggestion or good psychiatry. Where the condition was a chronic, organic disturbance and the physiological was distorting to cause psychological manifestations, the cure could not be obtained.

To explain psychosomatics is very difficult, but, two true personal experiences may help my readers to understand. In a mental hospital to which I was attached were some 7,000 patients. These patients ranged from those who were hospitalized because of emotional fatigue, to those who were hopelessly insane through mental breakdowns and to those who had to be locked up for life as violently, criminally insane. The hospital had a small infirmary which was used for acute sicknesses. During the seven years of my observation, the infirmary was used only three times. The mentally-ill are not usually, ill physically or organically. *Conclusion:* in an insane institution, psychosomatics does not cause organic disease. A similar community of any country would require a 140-bed hospital continually in use to treat patients with their usual variety of maladies, stemming from day-to-day conflicts of mind.

When I was a child, my father wrenched and injured his knee while stepping off a moving train. The damage to his leg was so severe that the doctors suggested amputation of the leg at the knee. While lying in the hospital awaiting this dreaded act, my father prayed fervently for healing. He got

up from his bed, put his clothes over his arm and walked fourteen miles in the dead of night, shouting the praises of a God he had only paid lip service to herebefore, arriving home at dawn in an unbelievable ecstasy, naked, unashamed and cured.

Both of these instances suggest the power of psychosomatics. In the latter, the mind is at work, while in the former the mind is not at work. Confusing as it may seem, some blame 'thinking too much' for their ills, while others admit to 'not thinking enough'.

The cause of most disease is psychosomatic and self-induced. Classically, we admit to three sources of affliction: *Adhidaivic*, emanating from the Celestials or the Gods; *Adhibhautic*, arising from Nature and creatures around us; *Adhyatmic*, as pertaining to one's self, one's own Karma. Adhyatmic Karma is psychosomatics, complicated by all forms of indulgence—excess of food, tobacco, alcohol and in some cases, drugs. Malnutrition, the lack of food, is Adhibhautic as is all germ-laden disease through bad water caused by spring flooding. Insanitary and unhygienic conditions complicating nature are Adhyatmic. Genetic distortions and true hereditary conditions are Adhidaivic and beyond the control of one's mind.

Psychosomatic conditions are induced by anxiety, morbid fears and unnecessary worry, chronic fatigue, depletion of energy, emotional collapses, mental distortions and chronic biological congestion complicated by ignorance about the true Laws of Nature and diet.

Self-poisoning—that of the mind and the body—is the first factor which must be considered in a diagnosis. Only then can the treatment, or re-treatment, produce a cure. The cause of the self-poisoning must be diagnosed and treated, not emphasizing the treatment of some symptomatic effect as is usually done. The treatment must include all of those things which will bring into action the natural healing mechanisms of the mind and the body. This is where Yoga has a role to play, for Yoga deals with the cause as well as the effect. Yoga places emphasis on 'wellness', rather than on disease; on living, instead of dying. Yoga as a way of living means a unified attitude of mind and emotions towards living in a healthy body with the goal of spiritual freedom.

To the conscious mind of a Yogi, the only miracle or mystery that he sees is 'that man is sick at all, when 'wellness' is his heritage'. Those who look for miracles in a kind of alchemy which will make gold out of straw, miss the real Yogic alchemy or miracle, which is to turn the crude substance of mortal existence into the refined, golden splendour of an active Inner Life.

BUDDHIST YOGA—A SHORT STUDY

CHIN MING CHEN

CHEN, CHIN MING: Buddhist Yogi; born in Huan province of China; settled in India 1947; educationist and author of several books, including Buddhist Meditation.

The Buddhist Hybrid Sanskrit Dictionary seems to accept *yoga* as a bond, tie or attachment. It is, of course, derived from the Sanskrit *yuj* in the sense of joining. However, since the word is used by different traditions of religion, such as Jainism, Hinduism, Buddhism, etc., which in their turn hold to their own philosophies and religious tenets, the definition of *Yoga* has not been settled by public recognition. *Yoga*, in my humble opinion, should mean the practice of identifying one's philosophical truths with certain religious actions—internal and external.

This would immediately show the impropriety of labelling profane and worldly tasks as *Yoga*. The philosophic truth that one holds to should be the guiding principle in all actions. It is this that controls everything else. In fact, religious acts, devoid of the philosophic truth, are profane, while profane tasks become pure when associated with philosophic truth. Thus Gautam Buddha, in the sutra of Dragon-king, points out that all four *dhyanas* and six *paramitas* are profane if they are practised without the philosophical truth identified with them.

Buddhist *Yoga* is different from other traditions of *Yoga* in so far as each religious tradition holds its own philosophical truths and does not accept those of other religious traditions. To understand Buddhist *Yoga*, one must understand the Buddhist philosophy and what it considers as the highest Truth.

Thus, for one thing, Buddha views everything as relative being bound by certain conditions only. Here there is no absolute creator or destroyer or a divine self. The difference between the Buddha and other sentient beings is only the wisdom that Buddha possesses and the expedient merits derived from full enlightenment. Buddha again is one who has for once accomplished the full awakening and the great compassion.

Buddha is not absolute, but is only the maya-body for saving the unawakened, sleeping, sentient beings. Buddhist Yoga is again wedded to the Buddhist principles of voidness, non-egoism, wisdom, wakefulness, maya, compassion, expediency and passivity. The Buddhist finds out his subject of Yoga after this and identifies his religious actions with these truths.

The Buddhist also rejects the concept of an absolute God. The reason for this is that such an absolute God who could grant his worshipper rebirth in Holy heaven and help in his progress is irreconcilable with yoga practices; in fact, there would arise no need for yoga practices.

Again unlike Buddhism, where there are many Buddhas, the concept of Absolute God would not allow the worshipper to desire to become the Absolute God Himself. If Buddha were absolute and only one, it would be impossible for any man, no matter how good and wise he is, to become Buddha again. According to Buddhist philosophy, it is because of certain conditions responsible for certain combinations that man can become Buddha, if Buddha's conditions were gathered through yoga practices. Probably this is the reason why the Samkhya-Yoga system is a deistic system and not a theistic system. Another reason for rejection of a divine self in the Buddhist system is that Hinayana, Mahayana and Vajrayana are based on the philosophic truth of non-egoism. Yoga means relinquishing oneself for others. Now if there was a permanent, unchangeable and absolute divine self, it would not identify itself with others. Indeed, so long as there is a divine self idea to be kept up even in samadhi, one would not awaken fully and perfectly. The low self must be destroyed and the roots of selfishness completely removed. The divine self must be destroyed by the gnostic yoga practices and then will result the total removal of subtle inner obstructions to samadhi. Thereupon, one may get the *dharmakaya* which is a *kaya* of universe and sublimated by non-egoism. Though the light of a divine self and that of *dharmakaya* is only separated by a subtle and thin film, yet there is a vast difference between Buddha and God.

Buddhas and Bodhisattvas have established many kinds of Buddhist yogas because of many attributes of philosophic truth and diversity of form and method of religious practices. The object of yoga practices in cause-position is as if it is one

extreme which shows the necessity of joining with the other extreme. The course-position of yoga is one of identifying since actual combination is taking place. The final goal of Buddhist Yoga, viz., dissolution of Truth with religious actions, takes place in the consequence position—which is a position of great harmonisation. This interpretation helps us in understanding the different types of Buddhist Yoga as mentioned below.

Table of Buddhist Yoga

<i>Subject to join</i>	<i>Worldly affair to be joined with</i>	<i>Type of Buddhist Yoga</i>
Spiritual wisdom element	The five material elements	The six-element Yoga of causation
Noumenon—of the nature of voidness	Phenomenon—the conditioned manifestation	The mystic-gate of non-obstacle of Hua-Yen school
The static samatha	The dynamic samapatti	Common dhyana-Yoga of exoteric schools
Mentation of Buddhist wisdom	Materiality of inner energy	The practice of second initiation of Aunattara Yoga tantra
Gnostic fire of Shakti	Compassionate water of Shakta	Yoga of wisdom heat and Yoga of tantra
Four sacred voidness	Four sacred bliss	The great pleasure! Yoga of the highest tantra
Wisdom of voidness	Meditative light	Yoga of Light
Wisdom on non-egoism	Meditative dream	Yoga of Dream
Wisdom on un-born	Temporary bordo	Yoga of Bordo
Wisdom of non-reality	Maya-body	Yoga of Maya-body
Wisdom of non-impurity	Holy-wisdom pure land	Yoga of Phawa
Wisdom of the non-born	Realisation of non-death	Yoga of rainbow body
Wisdom of enlightened entity	Realisation of natural functions	Yoga of Maha-mudra

From the above list, we come to know that so far as the subject to join is concerned there is nothing profane or worldly about it. On the other hand, the object to be joined to has not done away with the profane. Hence the object having been sublimated by the subject, the union of the two does not bring about any vulgarity.

In most Western works on Buddhism, however, philosophy and religion are confused with non-Buddhist works. So also do the means and ends of yoga practices remain confused. Buddhist Yoga is then taken to mean some types of worldly knowledge for physical health, therapy, relaxation or psychotherapy. It is thus wrongly believed that Buddhist Yoga may be practised without religious renunciation.

YOGIS ANSWER QUESTIONS

Question

It is often held that the ancient findings on yoga are incapable of being scientifically tested and that even if it were possible so to test them, such research would have no practical value. Do you agree with this view?

Prof. J. K. Jain:

There are certain aspects of yoga which admit of research on modern scientific lines. I allude here to the effects of asanás, pranayamas and kriyas and their therapeutic possibilities. It is, however, very difficult to investigate by means of instruments, however fine these may be, into the spiritual aspects of yoga—dharana, dhyana and samadhi. The spiritual is so subtle that it would escape the notice of any physical instrument.

Dr. S. P. Duggal:

I agree that scientific research would be useful, but doubt whether we have sufficiently sophisticated tools, and individuals as guinea-pigs, to carry out the experiments. We do not know the data for the ideal functioning of the system. Norms are not ideals. Records of individuals over a long period may be helpful in clarifying some doubts and in convincing some sceptics about the physiological, psychological and emotional benefits of yoga practices.

Dr. Swami Gitananda:

Modern scientific and medical equipment should be employed in testing and verifying yoga claims where these instruments are capable of producing a conclusive evaluation. A considerable amount of information is available from the ancient writings on yoga practices and attainments, but the most valuable source will be in those traditional lines taught by 'Mouth to Ear' in a Guru-chela relationship.

Perhaps scientific evaluation will show that some of the claims made for yoga cannot be substantiated, but I am sure that we will discover many things attained in a positive sense that we were unaware of until such investigation. In the light of modern knowledge, therefore, it is necessary to re-interpret what the results of ancient findings were. It is possible that we have been labouring under false illusions as to the meanings of certain words or the use of certain practices.

Scientific methodology can be applied to research on yoga, but the full concept of collecting data, observation and experiment before a conclusion is drawn must be maintained to arrive at reliable and precise findings.

Our ancient Rishis employed spiritual insight for the evaluation of all yoga concepts and experiences, and there is no doubt that true insight is superior to any form of knowledge. A purely materialistic research programme into yoga claims will satisfy only those who have a similar outlook. Highly evolved yoga specialists must be a part of the continuing expansion of yoga in India on a world-wide basis. Certain yogis with obvious attainments should be encouraged to take up experimental work, while continuing their own spiritual *Sadhana*. Three fields of immediate value lie open to research on yoga:

- (i) Yoga for the relief of physical stress and strain
- (ii) Yoga as a method of relaxation of psychological conflicts
- (iii) Yoga as a method of education for attaining concentration and heightened memory-recall.

No doubt, the Yoga methodology could be applied to other fields as well.

Prof. U. A. Asrani:

I strongly feel that there is a misplaced prejudice that scientific research cannot usefully approach such a 'high concepted' spiritual subject as yoga. Science today is not what it used to be. Modern Physics is more abstract than any philosophy. Western psychologists of the highest calibre are very much in favour of the subjective experiences of people being studied along with their external behaviour. Modern Psychology has progressed far ahead of its old moorings of mere study of human behaviour, or mere treatment of mental diseases. Maslow's

researches on Self-Actualisation, Peak and Plateau states (*Samadhi and Sahaj Awastha*), Transcendence, etc., are really researches in mysticism. Several laboratories in the U.S.A. are trying Feed-Back methods for making a training in Mental Relaxation, i.e. beginning of *Nirvikalpa state*, easy. Many individuals and research institutions in the U.S.A. particularly, as well as in the entire West, are keenly studying what we call spiritual subjects. R.E.L. Master's researches on Altered States of Consciousness, A. J. Deikman's researches on Concentration States, Lifwynn Foundation research on the physiological effects of 'Co-tention' (which amounts very nearly to perfect mental integration), and mind-changing techniques of various types at Esalen Institute, may be cited as instances. R. Assagioli's Psycho-synthesis Research Association, with branches all over the West, also aims at something like the Jiwana Mukta State. It utilises Indian techniques, like Ramana Maharishi's 'who am I' question, as well as others. Meditation, relaxation, asanas, pranayamas, etc., are being tried at many centres in the West.

By the 'High Concepts' of yoga, the reference is probably to the subjective philosophic Insights or Visions of yogis. Research on L.S.D. and other similar drugs has shown that the subjects of such drugs experience quite often visions such as the Bhaktas do, and illuminating insights such as the Jnanis get. These drugs have, of course, their defects, and the experiences are temporary only.

It appears that such visions and insights, however convincing, are partly dependent on suggestions and partly on body-chemistry and auto-excitation of relevant brain centres. That change in body-chemistry may be effected by several alternative methods e.g., (a) Mystic—psychological, physiological or emotional, (b) Fasting and austerities and (c) Drugs like *soma*, *bhang* or modern L.S.D. Patanjali himself specifically mentions drugs as an alternative method of securing spiritual powers.

The visions and insights thus obtained have, no doubt, their pragmatic value in changing a man's outlook on life for the better, but it is strongly suspected that they do not represent, as often claimed in mystic circles, the Rock-Bottom Reality. If the electron of the physicist and his Space-Time cannot be adequately explained in ordinary language (they are expressed

by physicists correctly only in highly abstruse mathematical terms), it is rather naive on our part to expect that the Reality at the base of the whole cosmos can be caught in such a cage. It is indescribable in ordinary language.

Dr. K. S. Joshi:

The ancient findings on yoga must be tested in individual experience and by objective tests in the laboratory, wherever possible. Modern science is developing very fast. Scientific methodology can be useful to a large extent, but this would need good research workers and good students of yoga.

Dr. Pandit Kanniah Yogi:

Ancient findings on yoga cannot be tested by modern scientific research as its findings are in no way connected with the physical plane on which tests and experiments are carried out to understand physical things and their properties. The most important finding of the ancients is that the visible universe and its objects are transformations of one and the same invisible Cosmic Consciousness of which Souls are part and parcel. The ancient practice was to unfold one's inner dormant faculties, one by one, and thus progress towards Self-Realisation. In this the Guru assisted the disciple with his powers and advice. As the ancient findings are non-physical they cannot be tested by modern methods but they can be explained in a manner that is intelligible to the modern man.

APPENDIX I

SOME IMPORTANT YOGA CENTRES IN INDIA

(Compiled by S. Rallia Ram and S. N. Ganguli)

ANDHRA PRADESH

Gautami Library

Yoga School, Gautami, Near Police Parade Ground, Rajahmundry, District East Godavari.

Gowtami Rajayoga Vyayama Sadhana-Kendra

Aryapuram, Rajahmundry.

Health Home

Patamatalanka, Vijayawada.

K.R.N. Memorial, Yoga and Nature Cure Clinic

Swetcha Nagar, Kankipad P.O., Krishna Dist.

Mission of Peace, The

Shri Santi Ashram, Totapalli Hills, Via Sankhavaram, District East Godavari.

Naya Gurukul

Ramachandra Rao Pet, Eluru, District West Godavari.

Naya Gurukul

Kanumolu, Krishna District.

Patanjali Yoga Research Institute

Y.M.C.A. Road, Narayanguda, Hyderabad.

Prakritika Chikitse Kendra

1-9-3D, Vidyanagar, Hyderabad 7.

Prasanthanilaya, Shri

Dist. Anantpur, Via Guntakal, Puttapatti.

Scientific Yoga Research Institute

Alampura, Via Tedepallingudee, District West Godavari.

Shri Shankara Yoga Vyayama

Prakritic Chikitsalayam, Morrispet, Tenali.

Valmeek Ashramam

Thumbur P.O., District Chittoor.

Vedic Science Research Bureau

9/53, Bojammagari Street, Proddatur, Fort, District Cuddapah.

Vyashya Vyayam Sangham

Agraharam, Guntur.

Vyayama Sadhanashramam

Rajahmundry-1

Yoga Ashram

Sampan Nagar, Guntur.

Yogasana Training Centre

Nature Cure Hospital, Begumpet, Hyderabad-16.

Yoga Training Centre

Vidyavanam, Pamarru P.O., District Krishna.

Yogic and Nature Cure Ashram

Gandhi Seva Sadan, P.O., Potharalanka, Via Kollur, District Guntur.

ASSAM**Adar Singh Seva Ashram**

Kwakeithel, Imphal, Manipur.

Shivananda Math

Umachal Yogashram, Kamakhya, Gauhatti-10.

BIHAR**Anand Marg Pracharak Sangh**

Jamalpur, Eastern Rly, Monghyr.

Bharatiya Sharirik Shiksha Kendra

C/o. Shri Ramakrishna Ashram, Jogsar, Bhagalpur.

Bharatiya Yoga Sansthan

Pathar Masjid, Bhagalpur.

Bihar School of Yoga

Near Monghyr Rly. Stn., Monghyr.

Bihar Yoga and Physical Culture Institute

Dinapore Cantt.

Government College of Health and Physical Education

Rajendra Nagar, Patna.

Humanitarian Mission

Oriental Chemical Industries, Main Road, Mallah Toli, Ranchi.

Kayapalat Yogashram, Akhada

Khagaria, Monghyr.

Shri Radhakrishna Yogashram

Tajpur, Dhulwaria, Via Ekma, District Saran.

Yoga Vidya Samvardhak Mandal

New Area, D Block, Kadamkuan, Patna-3.

Yogoda Satsanga Society of India

Old Hazari Bagh Road, Ranchi.

DELHI**Akhil Bharatiya Shareerik Shiksha Parishad**

A-11/99, Lajpat Nagar, New Delhi.

Delhi Yoga Sabha

Yoga Training Centre, 41 F, Lajpat Nagar.

Institute of Psychic and Spiritual Research
 11, Sardar Patel Marg, New Delhi-11.

International Yoga Sadhak Samaj
 202, Rouse Avenue.

Sadhana Niketan Yogashram
 Bagichi Chetan Das, Near Red Fort.

Vishva Yoga Pratisthan
 Ramesh Nagar, New Delhi-16.

Vishwayatan Yogashram
 P.O. No. 219, Opp. G.P.O. New Delhi-1.

Yoga Health Centre S.I.C.
 Bharat Sevak Samaj, 9, Theatre Communication Building,
 Connaught Circus.

Yoga International Institute of Psycho-Physical Therapy
 Bhagwandas Seva Sadan, Block F, Lajpat Nagar II.

Yoga Physical Culture Society of India
 148, Gupta Colony, Delhi-9.

Yoga Prasar Samiti
 Mandir Marg, Mandir Lane, Reading Road, New Delhi.

GUJARAT

Gandhidham Yogasana Kendra
 Gandhidham, Kutch.

Shree Bhadrashram
 Athawa Lines, Surat-1.

Swadhyaya Mandal
 Pardi, District Surat.

Tribhuvan Yogashram and Sarvajanik Dispensary
 Hathikhana Road, Rajkot.

Udasin Sant Kutir
 Dadani Vav, Sihor, Saurashtra.

Yoga Sadhana Ashram
 16, Pritam Nagar, Ellis Bridge, Ahmedabad-6.

Yoga Vidya Pitha, Shree
 Bhadrashram, Athawa Lines, Surat.

HARYANA

Yoga Prasar Sabha
 Yamuna Nagar, Arogya Mandir, Patel Road, District Ambala.

HIMACHAL PRADESH

Yoga Sadhana Ashram
 Ridge 3, The Mall, Simla.

Yogoda Satsanga Society of India
 Woodfield, Simla.

KERALA

Bethesda Yoga Asana Kendram
Thrikariyoor, Ernakulam.

Bheeshmacharya Yogasana Sangham
Thonnakkal.

Devi Yoga Vidya Sangham
Trivandrum.

Gopinath Sivanand Yogashram
Kovalam.

Institute of Yogic Culture
Bhakti Vilas, Trivandrum.

Institute of Yogic Culture
Santivila, Nemom, P.O. Trivandrum.

Jeeveswara Gurukulum
Neeravil, P.O. Perinad, Quilon.

Jnana Ashram
Wadakkancheri, Parliked P.O., Trichur

Kavil Bhavan Physical Culture
P.O. Neeleshwar, District Cannanore.

Kerala Yogasana Mandir
Kaumbhagam, Tellicherry.

Kerala Yogasana Sangham
Kaduthuruthy.

Kerala Yogasana Sangham
Trivandrum.

Narayana College and Treatment Centre
Quilon.

Parambha-Attara Gurukulam
Shri Ramanad Nagar, Puthenoru, Ernakulam.

Sashikala Yogasana Sangham
Auabajyzgu Bevta Tinkara P.O.

Sivananda Yoga Vidyalayam
Kallara, P.O. Kaduthuruthy.

S. V. Social Service Centre
Sasi Vilas, Near Sales Tax Office, Sherthalai P.O., Alleppey.

Universal Yogasana Sangham
Kottayam.

Varanam Yoga Vyayam Pariseelana Kendram
Puthangudy, P.O. Varanam.

Vivekanand Yoga Vidyalayam
Kodumon, Attingal.

Yoga Academy and Health Centre
P.O. Kumar Nallor, Kottayam.

Yoga and Health Training Centre
 Annakottil Street, Fort, Trivandrum.

Yoga Centre
 Boys Town, Karoor, P.O. Palai.

Yoga College and Research Centre
 Kottayam-1.

Yogasana Institute
 P.O. Killikolloor, Quilon-4.

Yogasana Pariseelana Kendram
 P.O. Choondal, District Trichur.

Yogasana Sangh
 Sherthalai, District Alleppey.

Yoga Sangham
 Sherthalai, District Alleppey.

Yoga Vidya Kalari Sangham
 Naduvathy, Avanavanecherry, Attingal.

Yogic Health Association
 24/172, Karikkath Lane, Trichur.

MADHYA PRADESH

Department of Yogic Studies
 University of Sagar, Sagar.

Dhuniwala Ashram
 Khandwa.

Kalpavriksha Karyalaya
 Ujjain.

Lakshmibai College of Physical Education
 Shakti Nagar, Gwalior.

Nath Mandir, Shri
 South Tukoganj, Indore.

MAHARASHTRA

Anand Marg
 Badrikeshwar, N. Subhash Road, Bombay-1.

Arogya Asana Mandal
 Shri Maharaj Bagh, Sitabuldi, Nagpur-1.

Arya Samaj Yoga Centre
 Linking Road, Santa Cruz (West), Bombay-54.

Bharat Bharati
 Kalpana, Saha Nivas, Ghantali Road, Naupada, District Thana.

Bombay School of Yoga
 Jal Darshan, Nepean Sea Road, Bombay-6.

Brotherhood Association

10, Connaught Road, Poona-1.
Chaitanya Yogashram

Vishwamitra Tilak Road, Ghatkopar, Bombay-77.
Film Institute of India, Yoga Department, Poona-4.

Garde's Yoga Clinic
26, Mogal Lane, Mahim, Bombay-16.

Gurudev Ashrama
Ganeshpuri, Near Vajreshwari, Thana.

Gurukul Ashram
Akhil Bharatiya Shri Gurudeva Seva Mandal, Kendriya
Karyalaya, Gurukunj, District Amravati.

Guruprasad Yogashram
W.No. 9, H. 67, Shahpur, Ichalkaranji, District Kolhapur.

Hanuman Vyayama Prasarak Mandal
Amravati.

Kadam Yogic Classes

Dutt Bhuvan, Kashinath Dhuru Road, Dadar, Bombay-28.
Kaivalyadham

I.C.Y.H. Centre, 43, Netaji Subhash Road, Bombay-2.
Kaivalyadham

Lonavala (C.R.), Dist. Poona.

Meditation Centre

6/16, Krishna Kunj, 212, Walkeshwar Road, Bombay-6.
Muktidal

Mulund (C.Rly.), Bombay.

Muni Samaj

Ramji Vastralaya, Station Road, Kurla, Bombay-70.

Nature Cure Centre

2153, Nava Darwaja, Nasik.

Prajana Prakashan Mandir

Ladhabai Ganpat Building, Prajna Prakashan Mandir, Opp.
P.O. Sindhu Bunder, Bombay.

Psychosomatic Centre

Vivek Pathology Laboratory, 21, Park Street, Vile Parle,
Bombay-57.

Ramtirtha Yogashram

Vincent Square, Gross Lane, Dadar, Bombay-14.

Sarvodaya Balika Vidyalaya,
S.V. Road, Malad (West), Bombay-62. N.D.

Shri Gurudeo Atmanusandhan Tekdi

Mendha Kimitte P.O., Brahmapuri (Talab), District
Chandrapur.

Shri Vidya Siddhi Kendra
 Radha Nivas, Shivaji Park, Dadar, Bombay-28.
The Life Eternal
 Thoburn House, Mereweather Road, Bombay-1

Vasudeva Nivas Yogashram
 63/17, Harvey Road, Poona-4.

Vishva Yoga Bharati
 5, Vallabh Nagar, Borivli West, Bombay-92.

Yogabhyasi Mandal
 Yoga Mandir, Ram Nagar, Nagpur.

Yoga Education Group
 Prabhat Colony, Santa Cruz East, Bombay-55.

Yoga Guild
 Saraswati, Saraswati Road, Santa Cruz, Bombay-54.

Yoga Institute, The
 Santa Cruz, Bombay-55.

Yoga Mahavidyalaya
 Khatriwadi, Near Falkland Road, Bombay-8.

Yoga Mandir
 Jagdish Bhavan, Katrak Road, off Tilak Road, Wadala, Bombay-31.

Yoga Vidya Dham
 1182, Ravivar, Poona-2.

Yogic Arogya Kendra
 24, Madhu Kunj, Vincent Square Street, Dadar, Bombay.

MYSORE

Arogya Yogasana Sala
 No. 10, Subhannachari Lane, Cotton Pet Cross, Bangalore-2.

Astanga Yoga Nilaya
 876/1, Lakshmi Puram, 1 Cross Road, Chamaraja Mohalla, Mysore-4.

Krishna Yoga Clinic, Shri
 4, Armstrong Road, Bangalore-1.

Utsahi Yoga Mandir
 Laxmankumar Sannellapanavar, Dharwar.

Yoga Centre
 Basvangudi, Astrological Magazine, Bangalore.

Yoga Research Institute
 876/1, 1 Cross Lakshmipuram, Mysore-4.

Yogic and Physical Culture Institute
 Chitradurga.

PONDICHERRY

Ananda Ashram

Yoga Jivani Satsang (International), 1/1, Vayhudavoor Road.
 Aurobindo Ashram, Shri
 Pondicherry.

PUNJAB

Be Man Temple

Suteshri Road, Hoshiarpur.

D.A.V. College of Education, Abohar.

Government Physical Training College, Patiala.

Government Yoga Training Centre

605, Sector 16-D, Chandigarh

Vishnu Vidya Mandir

Salahidi, P.O. Khudda Kalam, District Ambala.

Yoga Sadhana Ashram

Cheharta Kendra, P.O. Chheharta, Amritsar.

Yoga Sadhana Ashram

3, Model Town, Hoshiarpur.

Yogasadhana Ashram

Rama Kuee, Rewari.

RAJASTHAN

Adhyatmic Mandal

Vishweshwar Dayal Sharma, Shri-Ka-Mandir, P.O. Bran,
 Kotah.

Adyatma Yoga Centre

Kekari, Patel Vidya Mandir, District Ajmer.

Brahma Kumari Ishwaria Vidyalaya

Pandav-Bhavan, Mount Abu.

Devi Yogashram

Devi-Ka-Mandir, Near the Talab, Pilani.

Prakritik Chikitsa Kendra

Shiva Road, Ratanda, Jodhpur.

Prakritik Chikitsalaya

Bapu Nagar, Jaipur.

Sarva Bhaum Mumuksha Mandal

Jayanti Durga, Fateh Garh, Shivanchigate, Jodhpur.

Yoga Chikitsa Anusandhan Kendra

Bapu Nagar, Jaipur.

Yoga Health Centre

Qrts. D-15, Government Industrial Housing Scheme, Khatipura Road, Jaipur.

Yogic Vyayam Sangh
Kaiserganj, Ajmer.

TAMIL NADU

Aayur Aishwarya Aarogya Aashramam

3rd Main Road, Nehru Nagar, Adyar, Madras-20.

Athma Yoga Jnana Sabha, Psychic-Yogic-Spiritual Centre
P.O. Ambattur, Madras-53.

Davamoney Yogasana Ashramam
Sivakasi, Ramnad District.

International Yoga Institute

Hon. Director, 1-A, Edward Elliots Road, Mylapore, Madras-4.

Jhana Guru Yogasana Salai
Alagapuram, Salem 4.

Kalmagal Mather Yogasana Salai
8, Appuchetty Street, Shevapet, Salem-2.

Kriya Bhabaji Yoga Sang
1-A, Arullananda Mudali Street, San Thome, Mylapore, Madras-4.

National Games Section

Coimbatore Athletic Association, 34, Ramnagar, Coimbatore 9.

Sri Madras Yogashram
38, Godown Street, Madras-1.

Sundara Yoga Salai

C-op. Dept. 105, Tiruchendur Road, Palayamcottah, Tirunelveli Dist.

The World Community Service Centre

P.O. Guruvancheri, District Chingleput.

World Peace Temple and Gandhi Yogashram
Gandhi Garden, College Nagar, Virudhunagar.

Yoga Asana Alaya

1-B, Subramanyam Street, Mambalam, Madras-33.

Yoga Asana Physical Culture Institute

P.O. Palipallayam, Via Erode.

Yoga Samaj

Shri Ram Nagar, Adyar, Madras-20.

Yogasana Dega Salai

12/120, Vedanta Mada Street, Paramkudi, District Ramnad.

UTTAR PRADESH

Academy of Meditation

World Centre of Spiritual Regeneration Movement, Sankaracharya Nagar, P.O. Swargashram, Rishikesh.

Adarsha Shri Darshan Mahavidyalaya
Muni-Ki-Reti, Rishikesh.

Arya Vanprastha Ashram
Jamalpur Road, District Saharanpur.

Ashram of Devarava Baba
Bank of Sarju, Devaria, District Devaria.

Aurobindo Yoga Mandir
Jwalapur.

Avadhuta Mandal Ashram
Shri Hanuman Pitha, Haridwar.

Avadhuta Mandal Ashram
Shri Jawalapur Road, District Saharanpur.

Department of Tantra Yoga
Varanaseya Sanskrita Vishvavidyalaya, Varanasi.

Divine Life Trust Society
P.O. Sivanand Nagar, District Tehri, Garhwal.

Gayatri Tapabhoomi
Mathura.

Gita Ashram Yoga Mandir
Gaughat, Mathura.

Government Junior Basic Training College
Nishatganj, Lucknow.

Hita Ashram Satsanga Bhoomi
Gandhi Road, Vrindavan, Mathura.

Ideal Health Studio
Katra, Yehiaganj, Lucknow.

Institute of Oriental Philosophy
Vrindavan, Mathura.

Institute of Yoga
18, Jahangirabad Mansion, Hazratganj, Lucknow.

Kailashanand Mission
Manikoot Hills, P.O. Swargashram, Rishikesh.

Manav Dharma Shiksha
Village and Post Dadar, Gandhauna, District Jaunpur.

Muni Samja
Munishwer Ashram, Gorakhpur.

Nikunj, Shri
Shri-Ji-Ka-Bara-Mandir, Pratap Bazar, Vrindavan, Mathura.

Paramarth Niketan

Daivi Sampat Mandal, Swarga Ashram, Rishikesh.
Poornanand Yogasram

Lakshaman Jhoda, Rishikesh.

Pujya Jagatguru Anant Shri Vibhusit Ramanuja Pitha
 Shri Mohalla, Radha Nivas, Vrindavan, Mathura.

Sankeertan Bhavan

Jhoosi, Allahabad.

Shri Anandamayee Ashram
 Varanasi.

Siddha Gufa

P.O. Sawain, District Agra.

Siddha Yogashram

Choti Gaibi, Varanasi.

Vedic Sadhan Ashram

Tapovan, Dehradun.

Vishva Shanti Ashram

c/o. Sukhdev Bhavan, Kalyani Devi, Allahabad.

Yoga Abhyasa Ashram

Kankhal, Sanyas Road, Kankhal, Hardwar.

Yoga Niketan

Gangottari, Uttar Kashi, Muni-Ki-Reti, P.O. Swargashram,
 Rishikesh.

Yoga Sadhana Ashram

Station Road, Rishikesh.

Yogic Department

Balarampur Hospital, Lucknow.

WEST BENGAL**Buddhist Yogi's Centre**

L. M. Lodge, Kalimpong.

Ghosh's College of Physical Education

4/2, Rammohan Roy Road, Calcutta.

Self Realisation Fellowship

Yogoda Branch Ashram, Akashi Mukherjee Road, 17/1, Pitambar
 Bhattacharya Lane, Calcutta, 87.

Yogic Sangh

Kanak Building, 41, Chowringhee Road, Calcutta-16.

[*The Editors do not assume responsibility for correctness of the foregoing information*]

APPENDIX II

SOME YOGA CENTRES ABROAD

(Compiled by Harold Sequeira)

AUSTRALIA

Yoga Meditation Centre
198 Day Street,
Sydney.

Acharya Umeshwarananda Avadhuta teaches Hatha Yoga and Raja Yoga. Classes are conducted daily. Lectures on 'The Philosophy of Yoga' are also regularly given.

Gita School of Yoga
21 Alfred Place
Off 100 Collins Street
Melbourne.

The School was established in 1954 by Miss Margaret Elisabeth Segesman. Nearly 22,000 students have attended the classes ever since. Hatha Yoga and Raja Yoga traditions as taught by Yogi Ramacharaka are followed.

Yoga Education Centre
Suite 8 & 9
1st Floor Stratford Manor
562 St. Kilda Road
Melbourne.

This centre was established in 1963 by Jill Campbell (Mrs. V. Yogendra). Mr. Vijayadev Yogendra is Joint Director and 6,175 students have been trained so far. The centre is conducting Yoga Societies in Melbourne, Monash and Latrobe Universities, as also in Pentridge and Bendigo prisons. Teachers from this centre have established yoga classes in five different schools. People with emotional and psychosomatic disturbances also come for help. The centre publishes a monthly bulletin. It has a reference library with over 1,000 books. It also publishes proceedings of seminars that are held in conjunction with the Council of Adult Education.

Traditions established by The Yoga Institute, Santa Cruz, Bombay, are followed.

The centre has been responsible for making the students more aware of their spiritual needs and in giving them a future outlook on a life of happiness and peace of mind.

Elwood Yoga Centre was established in 1964 by Vera Rundus. Several hundred persons have been trained. Lecturers are invited to speak on allied subjects. The Yoga Institute, Santa Cruz, traditions are followed.

Mrs. Mavis Raymond conducts yoga classes in Canberra. She follows the Yoga Institute traditions.

Mrs. Zetta Margolis, assisted by Mrs. Brown, has conducted a Yoga Centre over the past two years at Surfers Paradise, Gold Coast, Australia. The approximate number of students are 30-40 weekly. There is a high increase during the holiday season. This Centre has two groupings—one group is instructed in classical Yoga, while the other group follows simple exercises.

Mrs. Diana Couchman established her Centre in Brisbane, Queensland, three years ago. Her students number approximately 50-60 weekly. In this Centre, as in others, the emphasis is on breathing, relaxation and simple practices, and the records show the ever-growing acceptance of yogic values as a way of life.

Mrs. Gladys Curtis has conducted Yoga classes over the past four years at Ballarat, Victoria. Students at this Centre number 50-60. As well as directing her own classes Mrs. Curtis assists many Clubs and Social gatherings in Ballarat. Here, as in most Australian cities, there is an ever-increasing demand for knowledge about Yoga.

Mrs. Gwen Fitts is a teacher trained by the Yoga Education Centre in Melbourne. For four years she has conducted two classes, giving Yoga instruction to over 80 students per week. Mrs. Fitts emphasises simple practices in the guidance she gives to the ladies who come.

Mrs. Joyce Hill conducts classes at Parkdale, a seaside resort in Victoria. Mrs. Hill began with small groups of 8-9 women in her home. The total number of students has now reached 60 and her classes are conducted in a church hall. Her instruction is in simple exercises. The example and advice given creates in these women an inner harmony.

AUSTRIA

Mme. Wilhelmine Keyserling conducts yoga classes at Studienkreis Kriterion, Reisnerstr. 16, 1030 Wien. Approximately 200 persons are in contact with her studio. Swami Satyananda Saraswati from Monghyr, Bihar is Mme. Keyserling's teacher.

BELGIUM

Yoga Institute,
Chaussée de Vleurgat,
Bruxelles.

Federation Belge de Yoga,
7 Rue Jacques Manne,
Bruxelles 7.

BRAZIL

Prof. Jean Pierre Bastiou has been the foremost exponent of yoga in Brazil. His Academy of Yoga at 690 Avenida, Copacabana, Rio de Janeiro, was established nearly a decade ago. He conducts classes in many colleges, and has written several books on yoga. He was trained at The Yoga Institute, Santa Cruz, Bombay.

CANADA

In 1958 Swami Vishnu Devananda established Sivananda Yoga Vedanta Centre in Quebec (Hq: 5178, St. Lawrence Blvd., Montreal). Branches have also been established in the United States of America, the Bahamas, etc. In Val Morin, Quebec, a yoga camp is being run.

Yoga Forum of Canada was founded by Alfred Schmielewski in 1959 (address: 126 Bloor St., W. Toronto). The average attendance is about 100 persons per week. Hatha Yoga and Raja Yoga are taught.

Yoga Centre was established by Harold Sequeira in Toronto in 1970. The centre conducts yoga classes sponsored by the Department of Adult Education. Outdoor yoga classes are also conducted for the public. The traditions of Yoga Institute, Santa Cruz, are followed.

House of Yoga, 1168 Bay Street, Toronto 2, was founded by Ronda Tulloch on 22nd July 1969. Four to six classes are conducted each day. The Hatha Yoga tradition is followed.

ENGLAND

'The Wheel of British Yoga' was founded by Wilfred A. Clark (8 Poplar Drive, Wootton Hall, Solihull, Warwickshire) in August 1955. This organisation is the national yoga co-ordinating body in the United Kingdom and has co-ordinated yoga activities of thousands of devotees; meetings are held; teachers are also trained.

This organisation embraces all schools of thought and interpretations of yoga and has made a widespread impact in England. It has contacts all over the world.

FRANCE

La Fédération Nationale Des Praticiens Du Yoga, 48, rue de la Chaussée d'Antin, Paris IX^e, was founded in 1967 by a group of yoga teachers. Their first President was Mme. Demolière, who was succeeded in 1968 by Mme. Eva Ruchpaul.

The aim of the Federation is co-ordinating the activities of yoga students and teachers including the medical profession and educational institutions. It has also been given the task of starting a yoga school as also recognition of teaching of yoga by public authorities. The Federation conducts refresher courses for teachers.

Although the emphasis is on Hatha Yoga, the traditions of other schools of yoga are also followed.

The Federation has contacts with the Belgian Federation of Yoga.

GERMANY

Deutsches Yoga Institut,
64 Fulda
Nicolaustrasse 18.

ITALY

Istituto Yoga, Via A. Lusardi, 10-20122 Milano, was founded by Carlo Patrian in May 1965. He had also established a yoga centre in 1954 from where he resigned to start the Institute. The centre had trained about 300-400 persons; the Institute has trained more than 800 persons.

The Institute invites yoga teachers from India, United States and other countries to hold lectures. It also participated in European yoga conventions in 1967 and 1969.

According to statistics compiled by the Institute more women than men attend their classes (65% women, 35% men); persons between the ages of 30 to 60 comprise 65% of the students; 80% of students are interested in psychosomatics and 20% have spiritual aims.

It has radio and television services; articles are published in newspapers.

The Institute follows traditions of integral yoga.

In principal Italian towns, there are yoga schools as shown below:

	Teacher	Name & address of Centre	Tradition followed
<i>Milan</i>			
	G. Devoti	Via Flli Bronzetti, 14	Hatha Yoga
	Mrs. La Pietra-Sacchi	Studio Hatha-Raja Yoga Via Solferino, 12	...
	Damia Lina Mezzoli-Glanzmann	Via Canonica, 40 Italian Branch of Self Realization Fellowship Via Traiano, 62	Hatha Yoga
	Prof. Leda Tarizzo	SRM of Maharishi Mahesh Yogi Vle Flli Casiraghi 125 Sesto S. G.	...
<i>Rome</i>			
	Mr. Scadurra	Centro Yoga Via Veneto 96	Hatha Yoga
	Mr. G. Furlan	Academia Yoga Via XX Settembre 58/A	Integral Yoga
	Mrs. V. Olivetti	Via Appia Antica 286	Hatha-Raja Yoga
	Prof. J. Evola	Cso. Vitt. Emanuele 197	Tantric Yoga
	Ubaldini	Via G. D'Arezzo, 16	...
	Grant Muradoff	Via Sabratta, 30	Hatha Yoga
<i>Firenze</i>			
	A. Naim	Centro Yoga Via dei Bardi, 5	Integral Yoga
<i>Torino</i>			
	Dharmarama	Cso Moncalieri, 51	Hatha-Raja Yoga
<i>Napoli</i>			
	Mrs. Picarone	Centro Yoga Via Chiaia, 142	Hatha Yoga
<i>Bergamo</i>			
	Mrs. Gervasoni	Istituto Yoga Via Verdi, 12	Hatha Yoga
<i>Genova</i>			
	Mr. Bonvini	Scuola Yoga Nanta Piazza Fontane Marose, 6	...

JAPAN

Mr. Per Winther (Prem Yogi) established Japan Yoga Center (Sako-So, 1-8-8 Naka Meguro, Meguro Ku, Tokyo) in 1964.

Mr. Per Winther and his wife Michiko are teaching at their centre and at Nihon Yoga Kyo Kai; at Macrobiotic Summer Camp; at Grand Heights; at Toganji Temple (Buddhist), etc. They are also conducting a programme sponsored by a newspaper *Chunichi Shimbun*.

Both Mr. Per Winther and his wife conduct classes for various embassies in Japan. Various interviews are held and articles are published regularly in newspapers.

Hatha and Raja Yoga traditions are followed in the yoga classes. Mr. Per Winther is a certified teacher of Yoga Education of the Yoga Institute, Santa Cruz.

Mr. Per Winther, who is also a certified (U.S.A.) Graphoanalyst (hand-writing analyst) uses his skills for psychological tests of the yoga students at his centre.

NETHERLANDS

Stichting Yoga Nederland
Welgelegenstraat 15
Haarlem.

SWEDEN

Goswami Institute of Yoga,
Stockholm.

SWITZERLAND

Integral Yoga Institute (24, Chemin des Daillettes, 1012 Lausanne) was founded approximately three years ago by Mr. and Mrs. A. R. Hug. The institute is open Monday through Saturday and has up to 10 classes a day with 10-20 students in each class. The Hatha and Raja Yoga traditions are followed. Several visiting Swamis give lectures on yoga at the Institute.

‘Yoga Schule’ is conducted by Selva Raj Yesudian at Wagnersstrasse Zurigo.

Integral Yoga Federation } is conducted at 8 Chemin de la
Integral Yoga Institute } Lisiere 1018 Lausanne
Jean Roost conducts Yogashram at 4 Hutins 1232, Confignon,
Geneve.

Ecole du Yoga is established by A. Brugger. The address is:
Villadu Bochet 4 1815 Clarens.

YUGOSLAVIA

Mrs. Jasmina Puljo
Koce Kapetana B. R. 5
Beograd.

U. S. A.

Sivananda Yoga Vedanta Center (243 West 24 Street, New York, N.Y.) was established by Swami Vishnu Devananda. The present teacher is Swami Shiva Premanandaji, who has established centres in Latin America.

Integral Yoga Institute (500 West End, New York, N. Y.) was founded by Swami Satchitananda, a disciple of Swami Sivananda. The Swami has many young students who were drug addicts. Having given up drugs these students have now become teachers in the rehabilitation schools for drug addicts. Swami Satchitananda teaches Poorna Yoga, i.e., a Synthesis of Karma, Bhakti, Hatha, Raja and Jnana Yoga.

Sivananda Ashram (205 East 77 Street, New York, N. Y.) was founded by Ma Yogabhakti (née Miss Gilmour) another disciple of Swami Sivananda. Hatha Yoga and other yoga systems are followed.

Self-Realization Fellowship was founded by Paramahansa Yogananda. It has 35 centres on the west coast of U.S.A., Canada, West Indies, Dominican Republic, Jamaica, Trinidad, South America, Austria, England, France, Germany, Iceland, Italy, Netherlands, Scotland, Spain, Switzerland, Australia, New Zealand, Japan and India also. Shyamcharan Lahiri Mahashya's Kriya Yoga tradition is followed.

Miss Katherine da Silva conducts yoga classes in 9 counties and is the founder of 'Yoga Teachers' Association'. Her address is: Rutherford, New Jersey.

[The Editors do not assume responsibility for correctness of the foregoing information]

APPENDIX III

SELECT BOOKS ON YOGA

(Compiled by K. K. Suvarna and N. Obhan)

Abhedaanand Swami—*How to Be a Yogi*—Brahmachari Samhita Chaitanya, Calcutta, 1906.

Acharya Bhadrasen—*Yog-aur-Swasthya*—Yogic Vyam Sangh, Ajmer, 1951.

Aurobindo—*Synthesis of Yoga*—Shri Aurobindo Library, Madras, 1946.

Atmanand—*Yogasan (Hindi)*—Arogyamandir, Gorakhpur, 1956.

Ayangar T.P.S./Murthy—*Yoga Upanisads, The*—Adyar Library, 1952.

Bhat Shantikumar—*Guide to Meditation*—Nirmala Shantikumar, Goregaon, 1966.

Bharathyar Sudhanand Kaviyogi—*Yoga for All*—Sudhanand Yoga Samaj, Library, 1961.

Bharathyar Sudhanand Kaviyogi—*Gospel of Perfect Life (Yoga Sidhi)*—Vishva Dharma Publication, New Delhi.

Bhide P. R.—*Cure without Medicine*—Psychological Publishers, Bombay.

Brahmananda Shiva Yogi—*Mokshapradeepam*—Sidhashramam Alatur, 1950.

Brahmananda Swami—*Shri Yoga Kalpa Druma*—Nirnaya Sagar Press, 1907.

Bhagwandas—*Yoga Kosha (Concordance Dictionary to the Yogasutra-Bhasya)*—The Kashi Vidyapitha, Banaras, 1937.

Chen, C. M.—*Buddhist Meditation (Systematic and Practical)* Bengal, 1966.

Chotamalal, V. S.—*Patanjal Darshanam*—Gujarat Printing Press, 1915.

Darsandas, U. N.—*Yogni Kedi (Gujarati)*—Shri Darshan Granthamala, Sihor, 1969.

Dasgupta, S. N.—*Yoga Philosophy*—University of Calcutta, 1930.

Dasgupta, S. N.—*Yoga as Philosophy and Religion*—Trubner's Oriental Series, 1924.

Dev Prakash—*Yogic System of Exercise*—Yogic Phy. Culture Dept. Hindi Vidyarthi Sabha, Lahore, 1938.

Dev Prakash—*Yogic Swasthya Shastra (Hindi)*—Yogic Phy. Culture Dept. Hindi Vidyarthi Sabha, Lahore, 1934.

Dev Prakash—*Yoga (Part I)*—Yogashram N. Delhi, 1934.

Digambarji Swami—*Yogalochan*—Kaivalyadham, Rajkot, 1963.

Digambarji Swami—*Samkhya Darsan*—Kaivalyadham, Rajkot, 1965.

Garde, R. K. Dr.—*Arogyasane (Marathi)*—Smt. Lila R. Garde, Bombay, 1965.

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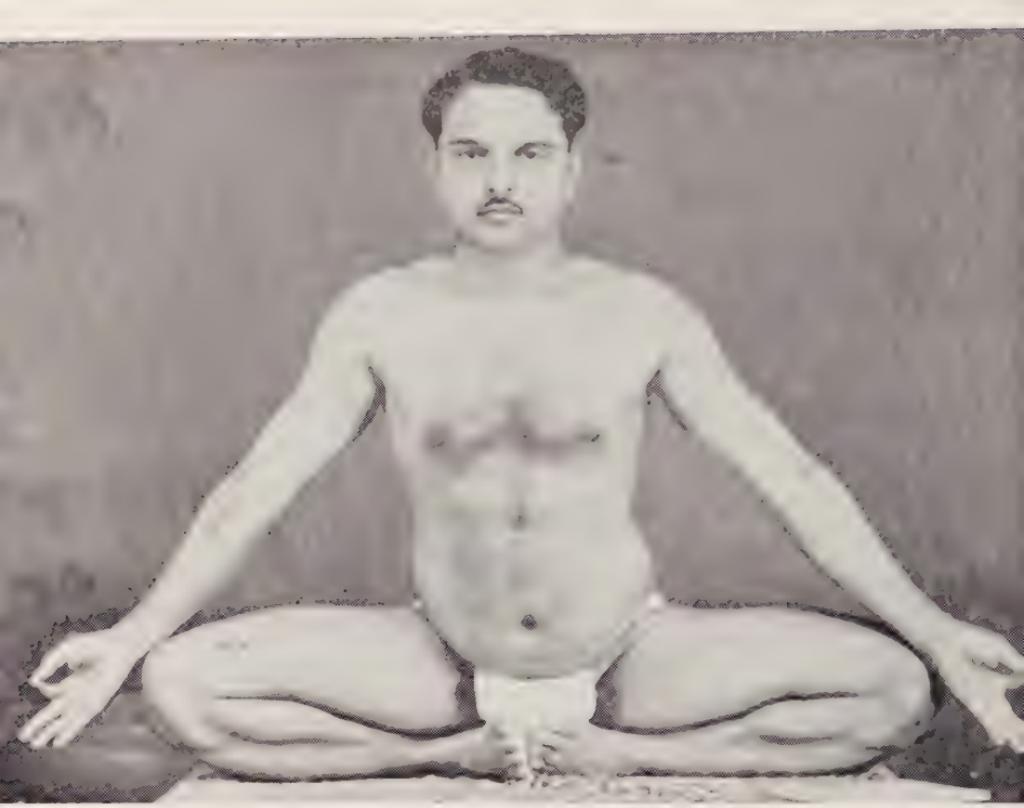
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SIX INTERESTING YOGIC DEMONSTRATIONS

(Courtesy: *The Demonstrations Committee, All-India Yoga Seminar 1970*)





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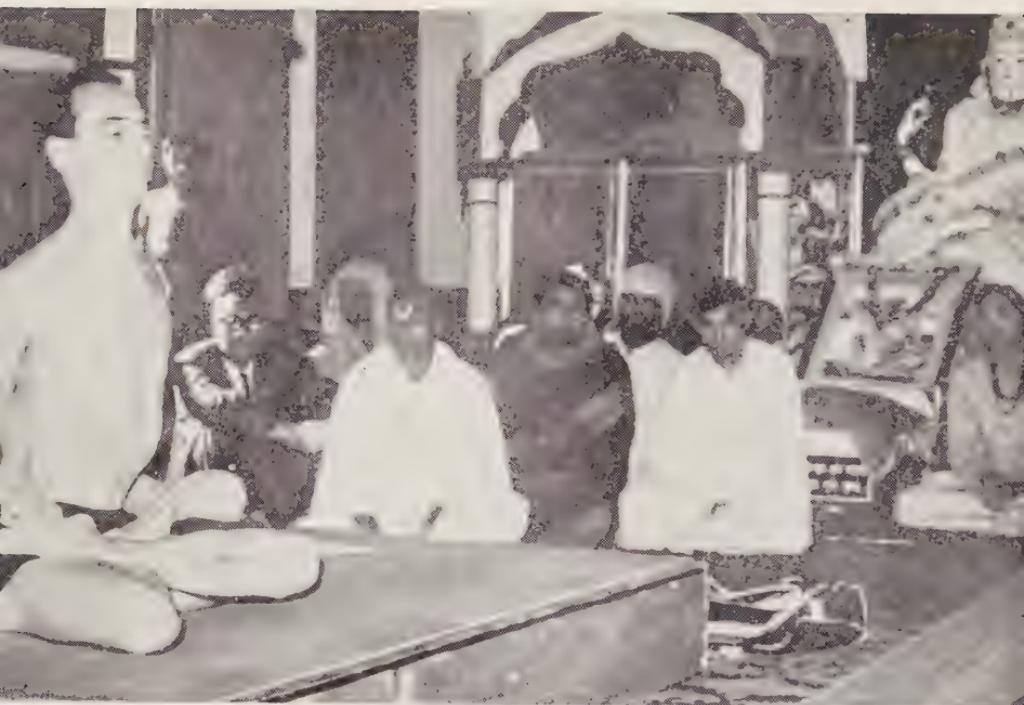




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7



GLOSSARY OF SANSKRIT WORDS

A

Ahamkara: ego.

Anulomaviloma: the method of breathing consisting of eight by-processes in one complete breath; same as Suryabhedana.

Ardha: half; partial.

Ardha-Matsyendrasana: the partial Matsyendra pose.

Asana: any definite pose of the body; the third accessory of Yoga.

Aum: the sacred syllable; repetition of it with silent meditation on its meaning is part of yoga sadhana.

Avidya: ignorance.

B

Basti: the process of cleansing the intestines either with air or water.

Bhadrasana: the happy pose with a crosswise position of the heels and hands, keeping the body straight and at right angles with the ground.

Bhujangasana: the posture imitating a cobra with its hood raised.

Bindu: the vanishing point of light before entering seedless samadhi.

Brahmacharya: continence; chastity; abstinence from any sort of sexual indulgence.

Buddhi: intellect.

C

Chakrasana: a wheel-pose; the convexo-concave posture for circular stretching of the spine (concave) and abdomen (convex).

Citisakti: consciousness; intelligence.

Citta: the mind-stuff.

Cittavrtti: mental modifications.

Cittavrittinirodha: stoppage and control of mental modifications.

D

Dhanurasana: the posture imitating an archer stretching a bow; same as Dhanusasana.

Dhanurvakrasana: the posture imitating the curvature of a bow.

Dharana: a mental effort in selecting one object out of many for concentration; the sixth accessory of Yoga.

Dhouti: internal cleansing; a douche; stomach-wash; the cloth of specified dimension used for cleansing the food tube and the stomach; the process in which such a cloth is used.

Dhyana: gazing; contemplation; the seventh accessory of Yoga.

Dvandva: the pairs of the opposite; duality.

G

Grahasthā: a householder; a married man.

I

Ida: the left gangliated cord of the sympathetic nervous system; the nerve conducting the negative electro-magnetic current. Same as Chandranadi.

J

Jalaneti: the process of cleansing the nasal canal with water.

Jnana Yoga: the system of Yoga which preaches deliverance through the acquisition of the right kind of knowledge; same as Vedanta Yoga.

K

Kapalabhati: the process of cleansing the frontal air-sinuses with air.

Khecari: the act or process of conscious hibernation; one of the twenty-four mudras.

Kumbhaka: retention or suspension of breath.

M

Manas: mind.

Mantra Devata: god or goddess invoked by a mantra.

Mudra: any higher process of Yoga; a psycho-physiological practice.

Mulabandha: the process for controlling the anal muscles; same as Asvini-mudra; one of the three main bandhas.

Muladhara: the tip of the coccyx; the basic plexus.

Mukti: salvation; deliverance; emancipation.

N

Nauli: the exercise for internal kneading and massaging of the intestines; the isolation of the rectus abdominis with or without its rolling manipulations.

Neti: the process for nasal cleansing; the twisted cord used for nasal hygiene.

Niyama: an observance; the code of mental and ethical regulations; the second accessory of Yoga.

P

Pascimottanasana: the pose for the stretching of all the posterior muscles of the body.

Pavanamuktasana: the anti-gas posture.

Pingala: anything conducting a positive electro-magnetic current in the human body; the right nostril; also the right gangliated cord of the sympathetic nervous system.

Prana: life; vitality; breath; bio-motor force.

Pranayama: regulation of the respiratory movements; control of the bio-motor force; a code of breathing exercises; the fourth accessory of Yoga.

Pratyahara: abstraction; restraining the senses from their objects; the fifth accessory of Yoga.

R

Rigveda: the more ancient of the four Vedas; the earliest sacred writings of the Hindus (10,000 B.C. according to Tilak)

S

Sadhana: spiritual study or discipline.

Samadhi: a trance; a state of voluntary suspension of sensation.

Samatva: equanimity.

Sambhavi Mudra: the psycho-physiological process whereby the sense organs are restrained from their normal functions; one of the mudras involving inverted gaze.

Sanyam: intense concentration involving the three stages of yoga namely, dharana, dhyana, and samadhi.

Sarvangasana: the highly elevated position of the body resting on the back with the feet up.

Savasana: the posture simulating the helpless and limp condition of a dead body.

Siddha: a master yogin.

Siddhasana: a perfect posture; the favourite triangular pose for meditation and prayer.

Sirasasana: the posture with a topsy-turvy position of body standing on the head.

Suryabhedana: the process of alternate breathing; same as anulomaviloma.

Suryanamaskara: ancient Indian method of worshipping the sun whilst performing physical exercise.

Susumna: the spinal cord.

T

Trataka: any process for the purification of the eye; a steady gaze without a twinkle.

U

Uddiyana: the process of raising the diaphragm very high through a peculiar coordination of the abdominal and respiratory movements.

Ujjayi: a type of pranayama.

Ustrasana: the camel-pose.

Utkatasana: the uneven-pose.

V

Vajroli: sexual hygiene in general; the practice for controlling the output and discharge of sex fluids; the process for irrigating the genital passages.

Vayu: air; a nerve-impulse.

Y

Yama: a restraint; the code of mental hygiene forming the first accessory of Yoga.

Yoga: one of the six main Systems of Indian Thought; a science of self-realization; the ultimate achievement of life.

Yogin: one who follows Yoga.

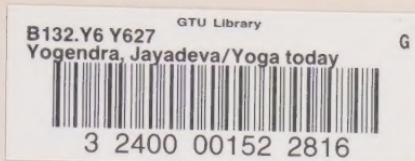
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